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Chronicle

Austria.—Further casualties from the battlefield of finance are announced by our correspondent. The director of the Deutsche Bodenbank committed suicide. The Österreichische Kaufmännische Bank declared its insolvency. The creditors crowded to the bank and a deputation met the directors who offered their resignation. The Depositenbank is under the supervision of an investigation committee, while clearing proceedings are going on in another bank. The National Bank itself has been forced to raise its rate of interest from twelve to fifteen per cent, which of course implies new difficulties for Austrian industries. They are likely to suffer also from the recovery of German industry after the Ruhr evacuation, since Germany will soon recapture its old markets, which had been taken over by Austria during the German crisis. Austrians are indeed very happy over the favorable results of the London Conference, yet at the same time they cannot fail to see the reverse side of this situation.

With the coming of Autumn the *Wiener Messe*, or international mart, will perhaps create new possibilities for Austrian industry. In order to attract visitors the visé difficulties have been, if not abolished, at least greatly

lessened. Instead of the old Austrian visés given by the consulates, visé stamps are going to be used which can be obtained at the boards of commerce and similar institutions, at tourists' and automobilists' clubs and associations, and in fact at most places where travelers are likely to apply for them. The stamps are to cost one gold franc for a mere passage through Austrian territory, five gold francs for one journey to Austria, and ten gold francs for repeated journeys. Still other efforts are being made to attract foreigners to this beautiful country. A suspension railway is going to be built to the summit of the mountain Rax. Visitors to Vienna, when weary of walking the pavements, will be able to reach the regions of rocks and everlasting snow in not more than two hours and can return to their comfortable hotel the same day. In the district of the Grossglockner a highway for automobiles is to be built, reaching to very high altitudes. Vienna's airplane station at Aspern is also rapidly developing. Flying machines of all nations are calling there. The work on the transformation of steam railways into electric cars is steadily progressing. Nevertheless the number of foreigners coming to Vienna is not very large just now. Two congresses recently met there, one the Esperanto Congress and the other the thirty-second session of the *Institut de Droit International*. This latter is an international association of lawyers that try to establish peace by defining the rights of all nations.

In the meantime Austria continues to treat with all her neighbors for the establishment of economic relations. Such transactions have of late been going on between her and Turkey, Rumania and Jugoslavia. Well-meaning men call public attention in the press to the fact that with the gradual recovery of Hungary this neighbor can soon again be looked upon as a customer, especially for Austrian textiles. Yet all this can avail but little until general good will is restored throughout Europe so that the frontiers of all the little States can again be thrown open to Austrian commerce.

China.—Intensive fighting has taken place before the gates of Shanghai. About 4,000 casualties were reported within a few days in the fighting that took place towards the end of September. They are said to be the heaviest casualties known to modern Chinese warfare. The gains were decidedly on the side of the Kiangsu army, which is

Growing
Seriousness
of Civil War

supported by the legitimate Chinese Central Government. A new offensive was launched by these forces on October 2, after gathering men and munitions for the three previous days, and the Chekiang defenders were obliged to retreat to new positions. In the meantime Chang Tso-lin, the Manchurian leader who is attempting to take over the Central Government of China set a price upon the head of his rival, Wu Pei-fu, and also upon that of the President of the Chinese Republic, Tsao Kun. According to the correspondent of the *Nichi Nichi* the sum of 100,000 Mexican dollars—\$50,000 in American money—is offered by Chang for the head of either of these two leaders in the Peking Government. For the capture of either of them alive and their delivery to him he will give 200,000 Mexican dollars. These proclamations were made after hearing that President Tsao had denounced him at Peking as a bandit and a traitor, and had promised a reward to anyone who would turn him over to the Government. The important issue is not of course the war now going on before Shanghai, but the coming clash between Chang and Wu, whenever this may take place on a large scale. The preparations for such an encounter have steadily been going on. Preliminary fighting, air attacks, seizure of towns and minor skirmishes are all that has so far been reported of the movements of the two great armies under Wu and Chang, representing the Peking and the Manchurian sections of the country.

International difficulties are further complicating the situation. The Soviet Government, as might be expected, has given its recognition to the Manchurian war lord, Chang. They have come to an understanding with him regarding the Russian-owned Chinese Eastern Railway, with which he promises not to interfere and for which each party to the agreement will provide five directors. In consequence the Chinese Foreign Office sent its protest to Moscow, pointing out that inasmuch as China and Russia are friendly countries and General Chang is an outlaw, at war with the Central Government, the Chinese Eastern Railway and other matters are legitimately the concern of the Peking Government. The Chinese Government has also protested to the French legation concerning the alleged sale of twenty airplanes to Chang Tso-lin, which the French steamer *Chantilly* is reported to be bringing to China. It has requested the Japanese authorities at Dairen to hold up the planes if they arrive. According to report Chang himself has not been slow in seeking to win over Japan to his side by playing upon the Japanese-American difficulties. He is alleging that the victory of the Central Chinese Government would be tantamount to Japan's defeat, because of America's friendliness to Peking. "I am sure," he is reported as saying, "the efforts of my rival, General Wu Pei-fu, to gain the sympathy of Japan, will fail in view of his close association with the United States."

Czechoslovakia.—Soon after the secession of the conservative minority from the National Church, as described in last week's Chronicle, the radical majority, undisturbed

*Second
Council of
National Church*

by any dogmatic scruples, held the second General Council of the sect. The first had taken place in 1921. At that time the new Church was affiliated with the Orthodox Church of Serbia and adopted as its dogmatic basis the Nicene Creed, the teachings of the first seven Councils, liberty of conscience and the right of religious evolution. This strange combination of entirely heterogeneous parts showed plainly even then the division existing within the new sect. From that time on, however, the "religious evolution" of the radical majority progressed rapidly in the direction of blank unbelief.

Present at the Second General Council were 466 delegates, representing 129 communities and belonging to five dioceses. Among the numerous guests, warmly welcomed by the chairman, Patriarch-Elect Dr. Farsky, were representatives also of several Protestant denominations. The so-called Orthodox crisis in the National Church, Dr. Farsky said in his introductory speech, was now at an end and the resolutions adopted by the diocesan assemblies had been in favor of a free evolution of religious views, unfettered by the dogmatic conceptions of the older Churches. Thus, he said, church life had been clarified and had received an impetus towards an uncompromising evolution on the scientific side of religion. Five committees, of twenty-two members each, were then elected. The first of these dealt with the question of doctrine. This committee, as well as three others, outlined its resolutions on the following day. There were plenty of hollow phrases but the only clear statement made was that the Czechoslovakian National Church "publicly and solemnly declares belief in one personal God." However, not the slightest mention was made of the Divinity of Christ or of other Christian truths. That no dogmas would be formulated had been clear from the Patriarch's speech of the previous day. After the resolutions were discussed and approved the Patriarch adjourned the Council.

Lately the sectarians have given back several more of the Catholic churches seized by them in Bohemia, among them that of Machov, a stronghold of the most fanatical sectarians who had for more than two years scorned the decision of the highest court of the State. At present the sect still holds three Catholic churches or chapels in Silesia, none in Moravia and a little more than a dozen in Bohemia. In order to appease its anger and make the restitution more acceptable the Government subsidizes or even pays entirely for the building of some forty churches or chapels for the sect. In connection with these subsidies and with the profession of faith in one personal God which was made by the General Council's Committee on doctrine in spite of the fact that the catechism of the

sect acknowledges only the phantom of a pantheistic deity, a curious story is told in the Popular party's daily *Lid*: A deputation of the sect, it seems, was received by Mr. Svehla, the Prime Minister, and in the course of the conversation, which evidently turned upon doctrinal subjects, he ejaculated: "For God's sake, gentlemen, you must at least believe in God, else we cannot give you anything for the building of your churches!"

In 1923-24 this radical wing of the sect had twenty-six theological students and one member of the faculty in the otherwise Protestant Evangelical School of Theology in Prague. For 1924-25 the entrance of new freshmen is invited. Hitherto the candidates for the priesthood in the sect were ordained by Bishops Dositej and Gorazd; but who is to ordain them now after the secession of these two Prelates? Perhaps a Presbyterian constitution, with no ordained clergy, a project already fondly contemplated by Dr. Farsky and some of his followers, will be adopted. The sect has no bishop and is not likely to have any in future. It is closely allied with the Socialists and may before long cast aside its last pretense of still adhering to any form of Christianity.

France.—The budget plans of Premier Herriot have been awaited with a great deal of interest, and its chief provisions have been made known already to the public.

Finance and Religion

During his campaign Herriot promised to reduce taxes, give more pay to State employes and balance the budget. But it now appears he cannot balance his budget without breaking his promise to reduce taxes, and his statement about the increase of pay to State employes has been relinquished. In fact, the budget as given out by the *Matin* touched the record sum of 32,500,000,000 francs or about 1,800,000,000 dollars. This includes every expense that France may be called upon to meet during 1925. An increase of taxation will affect first those farmers who make more than 21,000 francs annually. They will be taxed the same as the tradesmen. Then certain professions will be called upon for an increase of payment. Business properties whose value in many places is increasing rapidly will be heavily taxed, even to the amount of seventy-five per cent in certain instances. Finally banks and insurance companies hitherto able to escape certain payments will now be included. France is happy, however, to think that for the first time the sum of 800,000,000 francs has been counted upon as payable by Germany according to the settlement of the London Conference and the Dawes Plan.

Although the expensive budget will be a cause of opposition to the Premier in the opening of Parliament, still greater opposition is expected on religious grounds. The whole Catholic portion of the nation has been deeply aroused over the threats and incipient persecutions of the Premier; and especially in Alsace-Lorraine both the

Catholics and Protestants are united in their protest to these projected injustices. Aroused by the expulsion of the Poor Clares of Alençon and the threatened expulsion of those of Evian, a committee has been formed in Alsace with the definite aim of offering a home in that province to all religious who may in the future fall under the sectarian measures of the Government. The Bishop of Annecy, in whose diocese the nuns of Evian abide, has declared that in case of an order of the Government to leave, the nuns will refuse to obey. This may prove a very effective policy, for the country is aroused to that point that if the Government would bring physical force to bear it would draw down upon itself an avalanche of odium and general opposition.

Germany.—A good deal has been said and written lately about the entrance of Germany into the League of Nations. The German Reich under the leadership of

Germany and the League

Chancellor Marx voted in favor of the nation's request to be admitted into the League on an equal footing with the other nations. Although it was gathered from a few words in the speech of Premier Herriot at the opening of the meeting of the League a month ago that he was opposed to the entrance of Germany this year, the recent action of Briand shows that this interpretation of Herriot's remarks was a mistaken one. For the *Vorwärts*, a leading German Socialist organ, sent representatives to the League to interview Briand on the subject of German entrance. M. Briand averred that the French Government "has not the slightest desire to place obstacles in the path of Germany's joining the League." He expressed the hope that Germany and France would cooperate together in order to assure the peace of Europe.

Great Britain.—The British Parliament is at present in a state of turmoil. On October 2, the Conservatives proposed a motion of censure of the Government for abandoning the prosecution, recently undertaken of James Ross Campbell, assistant editor of the *Workers' Weekly*, a Communist paper. Then, too, this motion for rejection of the Russian treaty has been put on the order-paper by the Liberals:

Parliament and the Russian Treaty

Instead of providing a genuine contribution toward solving the problem of unemployment, the treaty threatens to divert resources which are urgently needed for national and imperial development, and contemplates that the British taxpayer should be made liable for further loans to the Russian State, raised by means of a guarantee of the British Government, as the condition upon which the private claims of certain British creditors should be recognized or met by the Soviet Republic.

There is, as is usual in such crises, much speculation about a general election, and people are already talking about the probable men who will be called by the King to form a new government. But, on the other hand, Premier

MacDonald will probably persuade the King to dissolve Parliament and will then go before the country seeking approval of his foreign policy. Mr. James Clynes openly accuses Mr. Asquith of jealousy of Labor successes, adding:

We are to be censured for a treaty which has not yet been concluded or formulated. Both the Liberals and the Tories have tried vainly to restore relations with Russia, and we are to be denounced and defeated for the offense of succeeding where they failed. We have pursued in Europe a foreign policy which has made Premier MacDonald the greatest symbol for future prosperity and peace which the modern world has known. Our reactionaries can stand our success no longer.

The outcome of the debate on these topics will be watched with interest, for the Liberals have already given notice of an amendment to be moved by Sir John Simon to the Conservative motion of censure. This seems to indicate that the Liberals will not support the Conservative motion and that Premier MacDonald's government may escape unscathed.

Ireland.—On October 1 the second reading of the Irish Boundary Bill took place in the House of Commons, the vote resulting in 291 for the bill, against

The Boundary Bill 124 in opposition. The Ulster members who moved for its rejection were defeated by a majority of 167.

The debate was enlivened by the speeches of Lloyd George and Austin Chamberlain, the latter contending that the security of the Ulster boundary had already been pledged, as was apparent from a letter written by Lord Long at the time of the division. Lloyd George vigorously denied the existence of such a pledge, and further stated that he had written Carson making no promises whatsoever. On the following day, October 2, the bill passed the third reading by a vote of 251 to 99, Ulster protesting to the very last.

In his speech for the Government, Mr. Thomas, the Colonial Secretary, promised to bring before the Cabinet plans for the alleviation of any people who might suffer by the decision of the Commission appointed to adjudicate the problem. He stated that Ireland must not be used as a cat paw of party exigencies. During the debate the Casels amendment to the effect that no substantial change in the northern area be permitted, was vetoed by a vote of 250 to 207. Numerous other amendments which had been introduced were quickly voted out of order.

Rumania.—Orthodox Rumanians continue to indulge in the persecution of their Catholic fellow-citizens. Reports from Bucharest announce that a Catholic church

Churches Wrested from Catholics was recently closed against its Catholic worshipers at Cib in the Ranat, within the Catholic bishopric of Logoj, by adherents of the Rumanian Orthodox Church.

A Catholic priest sent by the Bishop to institute an investigation was met at the railway station by a group of Orthodox Rumanians, headed by their mayor, and prevented from entering the town. The Bishop next applied to the civil authorities for redress, but no attention was paid to his request. The methods followed here are evidently similar to those that were employed in Czechoslovakia at an earlier period. The English Catholic News Service further recounts the seizure of a Catholic church by schismatics in the village of Poiana. Some of these claimed to be Roman Catholics who wished to embrace the Orthodox Faith and consequently meant to hand their own church building over to the Orthodox communicants. The parish priest who attempted to prevent this robbery and to preserve the church for his flock was driven out of town by an armed band. The local press, which enjoys the support of the civil administration, threatened with death any Catholic priest who would dare to present himself in the town.

Switzerland.—The difficulty that arose in the League of Nations over the request of Ambassador Adatci of Japan that questions declared to be domestic under article

The League of Nations XV shall still be subject to arbitration were done away with by the conciliatory action of England, of certain of

the Colonies and of Brazil. These concessions have come close enough to Ambassador Adatci's request to satisfy his desires. The solution offered was that even though the World Court should declare a certain question or difficulty to be solely within the domestic jurisdiction of a State that refuses the arbitrary measures of the League for the settlement of this difficulty, nevertheless, consideration of the situation by the Council or by the Assembly shall not be prevented. And a State disregarding the decision of the Court shall be declared an aggressor only in case it has not previously submitted the question to the Council or to the Assembly. So it was that finally the draft of the protocol, after the debates, disagreements and delays of a month, has been not only completed, but even accepted by the forty-seven League States that make up the assembly. Dr. Benes of Czechoslovakia and M. Politis of Greece have worked incessantly and untiringly to bring about this result, and the form of the draft is chiefly the work of Dr. Benes. France took the lead in accepting the draft of the protocol through the brilliant and enthusiastic speech of Aristide Briand. The other nations followed. The purpose of the protocol is to banish war through compulsory arbitration and the reduction of armaments, and though much progress has been made over previous proposals and plans, the present instrument cannot be said to be ideal, as the loopholes created by the reservations of some of the nations and by certain other undefined details and lacunas, still leave something to be desired. These defects may be remedied at a later date.

The First National Holy Name Convention

THOMAS M. SCHWERTNER, O.P.

THE First National Holy Name Convention which gathered in Washington, D. C., from September 18 to 21, to commemorate fittingly the 650th anniversary of the foundation of the Society by Pope Gregory X, in 1274, was an event of such cultural significance that it easily attracted the eyes of the country to itself in a most unwonted fashion. The secular press, which only too often must needs record the story of the disrupting agencies at work about us, seemed glad to seize upon something which would bring home to the minds of the average reader that our political and national salvation cannot be guaranteed by cutting ourselves off completely from the lessons and wisdom of the past. Perhaps, the very age of the Holy Name Society had something to do with the eagerness of the press to exploit this Convention. Americans do not disrespect an old age that is still active and shows no immediate signs of decrepitude.

In the second place, this Convention was accompanied by a pageantry which could not but fix upon it the public mind. The Catholic University of America, which had thrown open its gates generously to receive the thousands of delegates, witnessed a succession of scenes as colorful as significant. To the average American it made very little difference that these Catholics were publicly participating in the essential act of their religion. That is what everyone expected them to do. But Catholicism cannot be separated from patriotism, except by the bigots, and, therefore, all America felt that the services at the tomb of the unknown soldier and at the Shrine of Washington were not only in order but also in good taste. The unveiling of the monument to the nuns who died on the field of battle during the Civil War was an appendage of this Convention as happy as meaningful. The final demonstration on Pennsylvania Avenue and on the Mall, at the foot of the Washington Monument, was an event of such magnitude and unusualness that it would have attracted national attention at any odds.

In the third place, Americans did not overlook the fact that the Pope of Rome was highly interested in this Convention as was shown forth plainly enough in his appointment of Cardinal O'Connell, of Boston, as his own Papal Legate. It was the first time in the history of the Church that an American had been called to this lofty dignity even though the eminent Cardinal had acted for another Pontiff in the high capacity of a personal delegate to the court of Japan. It was the first time, also, that any American Convention enjoyed the privilege of being pre-

sided over by one who came with the plenitude of powers wielded solely by him who sits on the Fisherman's Throne by the banks of the tawny Tiber. Besides, Pope Pius XI had on two occasions sent his good wishes to the National Director of the Society, Very Rev. M. J. Ripple, O. P., as a proof and token of the interest he took in the preliminary arrangements of the assemblage. And at its first session a Papal letter was read which when it will appear in the official *Acta* of Pius XI will bear perpetual testimony to his love for this land and his unshakeable conviction that America has set about in the right way to save its virile manhood to the Catholic Faith.

Finally, the address of President Coolidge at the closing meeting of the Convention lifted it to a prominence which it would not easily have obtained otherwise amongst the secular and irreligious minded. The President's speech was almost scholastic in the chastity of its language and the ordered array of its arguments. Whilst paying high tribute to the lofty aims and ideals of the Society he availed himself of the opportunity of stamping upon the mind of America that religion and patriotism cannot be parted irrevocably, and that the beginnings of our national existence cannot be conceived as unattended by the strong faith in God of those who laid our Government's foundations. President Coolidge has, probably, never spoken to the American people more directly, forcibly and impressively. And there are those who believe that his words were not misplaced or ill-timed.

All these things riveted the attention of the country on the Holy Name Convention. Those, however, who were fortunate enough to be present at it will remember it for several reasons, chief amongst which are the following: First of all, everyone was unfeignedly surprised at the numbers who came from all corners of the land at the cost of much money, time and convenience. Washington is, perhaps, better accustomed to large crowds than any other city of the land, but even the "oldest timers" were one in saying that never before, not even at a Presidential inauguration, were there greater numbers in attendance. What seemed to impress the Washingtonians was the large number of delegates present throughout the sessions of the Congress.

Next, all were full of praise over the orderly behavior of this vast crowd of men. In New York and Philadelphia the railroad managers of traffic had prepared one for some unusual sight. One could see from the orderly way the Holy Name men behaved in the New York and

Philadelphia stations that they felt themselves bent on some high spiritual adventure. In the bustle in Washington, especially on Sunday, there was no boisterousness, no unseemly hilarity, though everyone seemed to know everybody else and felt bound together in bonds of real understanding fellowship. The Washington police had a day of rest that Sunday. It is a matter of record that no arrests amongst the Holy Name men were made during the Convention, and one did not even see hospitable policemen knowingly shunting spirited delegates around dark corners. The streets for once did not ring to vulgarity and profanity. The hotel keepers without a single exception bore testimony to the admirable conduct of the assembled crowd. Indeed, this is, perhaps, the most striking thing about the entire Convention. It surely struck those who are most familiar with convention gatherings. I believe no remark was commoner amongst those who have rubbed elbows with crowds of such magnitude.

Next, the enthusiasm of the Convention was infectious. It was never hilarious. It was never manufactured or manipulated. It was always spontaneous, good-natured, and appropriate. Whenever the Papal Legate appeared there broke forth a mighty shout that shook the rafters. The same enthusiasm marked all the discussions in the Stadium of the Catholic University. Because men were so tremendously in earnest they lost little time in oratory. They had come for the definite purpose of spreading wider still the work of the Holy Name crusade. Those few carping critics in the Catholic camp who had sneered at the Convention as a mere opportunity, or pretext, for the oratory of professional "spellbinders" were sadly disillusioned. For there was no oratory at the Convention, at least, as far as the official discussions were concerned. The oration by His Eminence of Boston at the opening of the Convention, and those of the other speakers at the various services were real masterpieces of their kind, where not only the right note was struck unmistakably but where broad vistas of future possibilities were opened up. But in the Convention hall there was nothing but business. This Convention will go down in history, and might well serve generally, in future, as a model of businesslike methods, frank discussion, disinterested proposal of plans intended for the development and future usefulness of the Society. Individuals did not count. Any appointed speaker with a real message was warmly welcomed. But there was no feast of oratory to be spread by the outsider, the interloper. The crumbs that fell from the Congress table he ate in hotel lobbies, on the rickety Brookland cars, on the velvety campus of the University. One could see them everywhere, little knots of men who, all aglow with enthusiasm over the work, achievements and possibilities of the Society, developed with apostolic abandon points that had merely been touched upon the Convention floor. This is also one of the unique characteristics of the Convention. It did make

men think consecutively, broadly and effectively for several days. And, perhaps, that would be sufficient praise to give any Convention.

Another thing about the Convention which deserves to be insisted upon is the seven-hour act of faith that was enacted in the broad piazza before the Union Station. Perhaps this is the most touching as also one of the most significant aspects of the entire assemblage. For one could easily understand how a delegate, or a mere member of the Society, would make it a point of honor to appear either in the Convention hall or in the monster procession at the end. But that the thousands—the official count puts down the number at sixty thousand—who were disgorged from the marble portals of the Union Station after a tiresome night's journey, in day coaches, should have immediately repaired to the impoverished altar to hear Mass is a fact of great moment and importance. No prophet is needed to declare that none of the men missed Mass that Sunday. And it was not human respect, or a desire to keep peace in the family, that made them stand there for half an hour, in a cold drizzle, in mud an inch deep, with heads uncovered, with no sign of restlessness, no smoking, no talking, no shuffling, no nudging. It was simply faith. It was faith that did not count sacrifices. For those who were fortunate enough to see this superb exhibition of spontaneous faith the impression produced will long abide.

The Convention closed with a scene that stands unique in the annals of America. The three army officials with whom I spoke put down the list of marchers at the very lowest at 106,000. All three of them freely admitted that in their minds there were well over 110,000 marchers. And there were equally as many lined upon either side of the street during the five hours it took the procession to pass a given spot. I call it a procession advisedly, for it had none of the earmarks of a parade, even a religious parade. There was no display of color, except in the uniforms of the New York and Philadelphia policemen and firemen and the more than one hundred bands. There were no banners save those of the Holy Name Society and the Stars and Stripes. There was no cheering on the part of the participants. There was very little applause from those who lined the sidewalk, eight deep nearly all the way, and in some places twenty and thirty deep. There were no flags flapping from the buildings. The marchers did not smoke or converse. Like Crusaders they came sweeping down the Avenue, column after column, out of the fog and drizzle. The line seemed interminable. But though all the men were in civilian dress the procession was not monotonous because of the enthusiasm which betrayed itself in the elasticity of their step. Here and there were "boys" in uniform, some crippled horribly, who seemed to beg the privilege of hobbling along the Avenue for the love of Christ. The greater part of the marchers were young men, turned twenty-one or more, whose military marching gave clear evidence that they

had served in the armies of the country. But there were veterans there, too, veterans of the Civil War, in uniform; veterans of Christ's army, too, who vied with Christ's cadets to come out in the wet, of a chill afternoon, to make a solemn, silent, reverential act of faith "in the Name in which alone there is salvation." The procession was impressive by reason of its numbers. It was more impressive by reason of the orderliness and enthusiasm of the marchers. It was most impressive by reason of the spirit of faith which had almost become something tangible. The same religious decorum appeared visibly in the Mall where there was a vast sea of faces, so vast, indeed, that President Coolidge remarked to the men about him on the platform that he had never addressed so magnificent an audience. He sat spellbound as the vast crowd chanted the "*O Salutaris*" and the "*Tantum Ergo*" and, after the Benediction of the Blessed Sacrament, the "Holy God" and the "Star Spangled Banner." Never, not even at Lourdes, have I heard so vast a crowd sing more sweetly in unison. And it was a solemn and fitting crown to the entire celebration when, at the end, just as darkness was beginning to cover the Mall, the Sacred Host was lifted in Benediction over men and women who were not afraid or ashamed to kneel in the wet grass and the deep mud.

One man near me—who wore no Holy Name button or badge, and said he came from Oklahoma—confessed that he would not have missed this sight for 10,000 dollars. Perhaps the old Catholic colored gentleman was nearer the truth when he said: "It makes a man feel glad, Sir, to be a Catholic."

Parochialism, Nationalism and Catholicism

FLOYD KEELER

THE first two of these are often but defective conceptions on the part of persons who should know the fullness of the last named. On the other hand they may be and sometimes are, phases through which the non-Catholic mind passes on its way to the complete knowledge of the truth. It is with a view to helping on the latter process and at the same time to arrest the development of the former that this paper is written.

For parochialism few, if any thinking persons have a good word to say. Especially is it reprehensible in one who calls himself a Catholic, for it belies his very profession. It is, of course, a laudable thing to have a deep, personal and abiding interest in one's own parish. Indeed, the support of one's pastor is one of the precepts of the Church, but when one's whole Church interest is not only centered in the parish but stops at its boundaries, it is a sad spectacle. Yet we find much of it and unfortunately, we find places sometimes wherein such a condition seems to be fostered rather than avoided. Catholic churches,

more than their Protestant neighbors, are the churches of the neighborhood, and all races and all social classes kneel together in worship before their present Lord whilst His Sacrifice is being offered by His appointed ministers, but even so, there is often a tendency towards a narrow parochial spirit which excludes the stranger within their gates from a feeling of real at-homeness, and which gives little or no heed to him who is just around the corner, maybe awaiting only a little assistance to be brought in.

It is all very well to say that the Church is there, that it is wide open and free to all, and that whosoever will may come. I did not have in mind at the outset the problem of the non-Catholic, but let us say in passing that he requires much real invitation to overcome what is, to him, a life-long habit and an inherited prejudice against the Catholic religion. But my thought was centered more upon those groups which ought to be our own, but which too often stand aloof from our normal parish life, and are not infrequently won away from the Church altogether.

I will not say that the fault lies wholly in parochialism on our part. A real Catholic spirit exhibited by our people can do much to remedy the condition, but its roots lie in the second of the defective concepts to which I have referred, viz: nationalism. Let not nationalism in religion be confounded with patriotism in the political realm. It is this confusion which works most of the trouble and it is an idea which possesses the mind of not a few of our more recent classes of immigrants. In the countries from which they come politics and religion have often been mixed—always to the detriment of the latter. The lawful national aspirations of these peoples, not infrequently opposed by an oppressive government, have become in some vague way connected with the idea of a separate national Church of their own, and in point of fact, schisms, more or less short-lived, have constantly sprung up among them. In many cases the people, densely ignorant, have but the most rudimentary conception of Catholicism, and so are easily inflamed by demagogues who manage to get their ear. When these classes arrive in this country, the one thing they know is that they are coming here to be Americans. Their intensely patriotic natures make them ardent converts to the idea even before they have any real notion of what it means. The more radical among them try, as far as they can, to divest themselves of every old-world tradition, and in their haste lest they be not sufficiently American they are ready to cast aside all that they had in Europe, the good as well as the bad.

Thus it is that when someone comes to them with the plea that he is going to introduce them to "the American Church" how easy it is for this class of foreigners to be taken in by the idea. And exactly this thing is being done, and with considerable success, by the Protestant Episcopal Church in the United States at the present time. This body is very fond of calling itself the American Church.

Proposals to make that, or something similar, its legal title have come near to adoption in more than one of its General Conventions, and while they have been defeated, the term is popularly used among Episcopalians, and is set forth as their chief characteristic. The editor of the *Living Church* has recently remarked concerning this that such a policy is being taken as representing the facts by an increasing number of Slavic and other "non-Anglican" elements, and that they are meeting the Protestant Episcopal overtures. To quote his words:

This first step is now, in several instances, leading to the second. Friendly relations are paving the way for organic relations. Unconsciously to both sides, the challenge of being the American Church is modifying both of us. We are becoming less exclusively English; they are being drawn to us because of their desire to be Americans and not foreigners. There are enough foreign groups in this country who desire to overturn their foreign allegiance and customs and would welcome an opportunity to become affiliated with the American branch of the historic Church, to swamp our pitiful one million communicants, mostly of Anglo-Saxon stock, with many millions of people of other extraction. If they all came pell mell to us at once, we should, in most dioceses be transmuted over night into a Slavic or other non-Anglican Church, in which we of the old order would be a pitiful minority in a strange foreign environment. Here is one of the problems that grow out of the secondary phase in the movement toward unity. What would be the irony of history, if the trustees of the Anglican position in the Church in this country should, a generation or two from now, be, by a large majority, the children of Slav immigrants!

It would indeed! Yet it is not quite so impossible or fantastic as it sounds. There is something quite attractive to the would-be American in being affiliated with so highly respectable a set of people. Not that all Episcopalians will welcome the "wop" or the "hunky" to their aristocratic bosoms. Not at all, but if their leaders adopt it as a general policy of the Church and bid them come, it helps to smooth the way of its difficulties, as was done, for

example, in the Hungarian case of which I recently wrote in *AMERICA*. And this is all bound to have its effect. Nor would I seem to find fault with the Episcopalians for what they are doing. It is easy to rail at "proselytism" and to impute bad faith to them just because they adapt their forms to the customs of the people with whom they are dealing, and to accuse them of "faking" Catholic ceremonies in the cases where the immigrants are of Catholic antecedents. But what right have we to find fault at their encouragement of nationalism by such means, when we are honey-combed with the deadening spirit of parochialism ourselves?

The problem is a large and complicated one, and none who have not studied it can realize just how great it is, and I would not seem to intimate that we have done nothing to solve it. Much has been done and is being done. Priests and even bishops of foreign tongues and other rites are constantly being sent to minister to these people and they are devoting themselves with consecrated energy to the task. But they can do only one part of it. The other part is for us, Catholics of the older stock. We must lose our parochial outlook and take one which is truly Catholic or we will allow the lure of nationalism to get its hold. Catholicism does not mean mere assent to a certain set of doctrines, it means that universal outlook which sees in all mankind souls redeemed by Christ, and whom He desires to have within the Fold of His Church. Unless we have that we are not living our Catholicism to the full, and while Christ's promise to His Church will not fail because we fail, if we fail we shall certainly be held responsible for the souls whom we might have influenced. If all Catholics could be made to outgrow parochialism and nationalism and become Catholic in fact as well as in name, the conversion of America and of the world would be near at hand.

The Making of Americans

ANTHONY M. BENEDIK, D.D.

OUR land has at last recognized the need and the importance to her welfare of a new immigration policy, and as a result we have adopted the "National Origins" formula, which will become operative on July 1, 1927. In the meantime an emergency law, basing the admissible quota on the census of 1890, is in force, and labors, as laws hastily adopted to meet emergencies generally do, with many defects.

But the "National Origins" rule is intended to be permanent, although, as press comments point out, the total to be admitted annually is subject to change by Congress. For example, the present appointed maximum is 150,000 immigrants each year; but if in 1928 Congress feels that conditions warrant a change, it may either raise

that maximum or lower it to whatever extent it desires.

Congress will only have to survey conditions and then pass a simple resolution directing that for a certain period a stated total of quota immigrants shall be admitted annually to the United States.

But the proportions in which the inhabitants of various nations are to be admitted is a fixed one, and it is arranged upon this principle, stated by George Wheeler Hinman, Jr., in the *American Review of Reviews*:

Nationally speaking, the people of the United States were entitled to first consideration; hence, it was essential that any basis of restriction should be one which would conserve their interests. There was, in addition, the desire to afford fair treatment to the peoples of other nations . . . those seeking asylum from political or religious persecution had traditionally found in the

United States a haven of refuge . . . The barrier shall be one which, however high it is raised, will admit each year a miniature replica of the *American people as they are today* . . . The formula seeks to avoid the charge of discrimination by treating all nationalities in proportion as they have contributed to the upbuilding of the American Republic.

There, then, is the place where the new immigration law stands. Old laws have considered mainly the proportion among newcomers, ignoring the right of native-born Americans to consideration in this matter. And surely it is but just that those who have built up this country of ours, either through themselves or in their forefathers, should have a right to say who will be allowed to enjoy the privilege of its citizenship. For it is a privilege, and not a right which any alien can demand as his own, whether he be wanted or not. Andrew L. Felker, Commissioner of Agriculture of New Hampshire, is quoted by *Successful Farming* as saying:

Formerly it was possible for responsible parties or individuals to be permitted to recommend the entrance of certain immigrants. While we can see the disadvantage in this to some extent, yet we believe that the value to be attained by such a process is quite enough to be given favorable consideration.

Certainly a responsible person or group of persons who have contributed to the prosperity of the land are more entitled to say who shall enjoy that prosperity than some greedy agency which is trying to get rich quick through the multitude of the shipments which it makes.

And there must be selection at the source, in order that those who are worthy may be permitted to come. The English who settled this country and fought for its freedom had their counterpart in the Tories and others who opposed independence; the Hessians who were hired to kill had the same fatherland as Von Steuben and his men. Under the new formula, about 112,000, or three-fourths of the annual immigration, will come from Great Britain and Ireland and Germany. Since we cannot reasonably believe that these countries are entirely composed of worthy persons, we must select only those who are fitted to enjoy American citizenship.

The question is, what test will positively determine that fitness? It must be premised that common sense will be allowed a place in the matter of the admission of immigrants. Only within the past few days, a native-born American woman, when she arrived in New York to place her two American-born children in school here, learned from the immigration authorities that she can only remain in this country for six months, since she is married to a British subject. Cases of this nature filled the press just after the immigration restriction law went into force—cases, for example, of babies born at sea who could not be admitted with the parents to whom they had just come because the quota was filled. Should not common sense and simple humanity have a part in the building of laws?

Physical qualities cannot be admitted as a definite test of fitness for citizenship; for by this mark Charles P.

Steinmetz would have been excluded, Steinmetz, who at the time of his death was acclaimed as one of the four great men in the realm of electrical science in this country; who, though he was reputed to be "the highest paid electrical engineer in the world," never drew a cent of salary and died without practically any estate, working only for the common good.

Intellectual attainments alone cannot be the test. We are reminded of the story reported from New York a few years ago, when State Senator Cotillo introduced a bill to appropriate \$10,000 for the committee which had been appointed by the then Governor Miller to make plans for the celebration of the Dante centenary. His resolution was opposed by an up-State legislator who saw no reason why "so much money should be appropriated to do honor to a baseball player." This maker of laws and representative of the people thought that Dante played right field on the New York Giants.

The religious test, too, must certainly be excluded, according to the principle of religious freedom on which the United States Government is built. And, to judge from the present religious atmosphere in our land, it would be difficult to determine what sort of religious test could be used with any measure of agreement. Not to mention the various and varying species of Christianity that we enjoy, strong opposition was lately aroused by the decision of the Board of Regents in Texas to bar from employment in its State University professors who deny the existence of God. One editor calls this decision "lawless and intolerant," and quotes statistics to show that States which demand a belief in God and in a future state of reward and punishment are very low in the educational percentage column. For the children of this world are wiser in their generation than the children of light.

What about the moral standard to judge immigrants' qualifications for citizenship? We cannot honestly pretend to be entirely pleased with the moral standards which prevail throughout our land. The divorce question is undoubtedly one which needs heroic measures, that our homes be saved; statistics show that crime, not petty misdemeanors, but real crime, such as murder and robbery, is rapidly increasing in this country; industrial honesty is by no means universal. Therefore the moral standard would also be a hard one to apply.

There is but one test which we can use, and that is the test of appreciation of right of citizenship.

The imperative need of the hour, said Percy W. Weidner, resigning as Secretary General of the Scottish Rite Masons, is the training of a virile, patriotic citizenship. An unintelligent electorate imperils the entire nation; we have more to fear from careless, indifferent citizens who neglect their civic duties than we have from radicals and extremists.

It is only natural that those who come to us should retain an affection for the land of their birth, but that affection must be subordinate to their love of America,

the land in which they are living, the land of their adoption.

The Canadian French, [complains Robert C. Dexter in the *World's Work*] are the Chinese of our Eastern States. They care nothing for our institutions, civil, political or educational. They do not come to make a home among us, to dwell with us as citizens, and so become a part of us; but their purpose is merely to sojourn a few years as aliens, touching us only at a single point, that of work, and when they have gathered out of us what will satisfy their ends, to get away whence they came and bestow it there.

That complaint, unfortunately, is only too frequently true, not only in the case of French-Canadians, but also with those of other races. And sometimes the clergy who have care of them are, at least in part, to blame, by emphasizing and encouraging their national tendencies. While they should retain a love of their homeland and of

their native language and customs, America has the first claim upon them, and only when her rights are fully protected and in a manner not opposed to her interests, should those customs be indulged and promoted. If our rights are or seem to be injured through immigration or other legislation, can we entirely absolve ourselves from blame?

The present need, then, is to make those who live in America real, patriotic American citizens, that they may be worthy of favorable treatment "in proportion as they have contributed to the upbuilding of the American Republic." In so doing, we shall elevate our moral, intellectual, religious standards, so that we may be able to set ourselves up as an example to those who desire the privilege of American citizenship. For the replica of a worthy object only can be a worthy image.

A Voice in the Silent Drama

CHARLES GAINOR, O.P.

SEPTEMBER in a general way marks the opening of the fall and winter motion picture season, although for months previous a well-defined idea of the season's offerings may be obtained. The two outstanding features of this season's productions have been noted by the Director of the N. C. W. C. Motion Picture Bureau in a recent article in AMERICA. One concerns the films themselves; the other the method of exploiting them.

The sex novel, notorious best sellers, lurid fiction and the outpourings of sensational writers form the basis of the screen offerings scheduled for the coming season. A number of producers seem to be under the firm impression that the public desires a wild orgy of sex-film debauchery, or at least, that such productions will prove most remunerative to them. Apparently the only limit placed upon the coming productions is the directors' versatility in portraying the sensational, the bizarre and worse. What is proper and fitting, true and noble in life seems entirely to have escaped these purveyors of salacious films.

Deplorable as these proposed films are, they are rendered more offensive, to those who look to the screen for what is wholesome and entertaining, by the pernicious method of exploitation which accompanies them. Every insidious device that can suggest itself to the publicity agents of these sensational films has been utilized in an effort to stimulate the box-office return. The idea that seems to animate the whole process is that the public has an insatiable proclivity for that which is sensational, forbidden and unspeakable, and that exploitation of these features will draw a long line to the ticket window.

The result has been an unparalleled display of billboard posters, newspaper display, hand bills, window "tie-ups" and "stunt" publicity in which compromising situations, midnight revelry, nude and grotesque drawings are com-

bined with seductive inscriptions and salacious titles. All for the purpose of entrapping the unwary and of enticing the morbidly inquisitive.

This method of publicity has another angle equally reprehensible. It is not honest advertising. No director is physically able to crowd all the filth and indecency into any one picture that the sensational exploitation and suggestive titles promise, and the publicity agents know this. Still, with their avaricious desires, they pander to the depraved taste of the thrill-seeker and make a palpable attempt to fool a gullible public.

These sensational films and this dishonest advertising have already, this early in the season, produced a reaction on the part of the public which is causing the producers, distributors and exhibitors to run to cover. Keenly alert to sense public approval or disapproval the producers now realize that they have overreached themselves in their greed for gold. Shortly after Mr. McMahon gave publicity to this season's screen offerings and drew attention to the unfulfilled pledge of the National Association of Motion Picture Producers, voluntarily given two years ago by Mr. Will H. Hays, president of the association, that its members would strive "to establish and maintain the highest possible moral and artistic standards in motion picture production," things began to happen. It at once became evident that the producers were affecting a change of front if not of heart.

The first public indication of the alarm over the protest against sex films was Mr. Hays' declaration in an address before motion picture producers and advertisers, in Los Angeles on July 25, that the salacious must be eliminated from pictures and picture advertising. He reiterated his policy of two years ago: "The industry will go along the lines laid out, and those not in accord will be crushed in

the march of progress." He added, with regard to sex titles, that they would be changed to conform to the American standard of morals.

About the same time, Mr. Joseph Brandt, president of the C. B. C. Film Sales Corporation, realizing the growing agitation against the sex film and salacious titles, placed the blame for the present condition upon both producers and exhibitors. He stated:

Because a few pictures founded on sex stories have had a tremendous circulation through the book publishers' propaganda is no reason why producers and exhibitors should continue to demand this class of material for general consumption by the public.

The motion picture theater has developed into a community institution and as such must guard those things which are considered sacred in the home. In my opinion, the exhibitors do not exert the same degree of showmanship towards a picture with a title like "The Enchanted Cottage," "The Barefoot Boy," "Tol'able David," "Pal O'Mine," etc., as they do in regard to pictures with suggestive titles.

To quote just one more instance of how the protest against the salacious picture is producing its effect, Mr. John B. Rock, general manager of Vitagraph, the oldest producing concern in the industry, said:

I am no moral prude but I have seen billing of so suggestive a nature that I wondered that the police did not of their own volition have it removed. Hop scotching this sort of pictures in the old days was what put our business in bad repute. Certainly the industry now cannot afford to return to those mistakes of yesterday.

But over and beyond these statements practical results are being obtained. Already one producing company has changed sixteen of its sex titled films to more appropriate designations. It is anticipated that this example will be followed by other companies. Another encouraging sign is the growing complaint of the exhibitors against suggestive titles. One of these exhibitors, Mr. C. R. Sullivan, of Amarillo, Texas, has emphatically stated his position in the matter:

After living in this territory for nearly twenty years and gaining a reputation that I am proud of, I positively refuse to lose that reputation by running some fool picture or pictures with suggestive titles.

There is just one way to cure these evils and that is for every local theater manager all over the country to refuse to run pictures with suggestive titles, even though they be clean pictures. A motion picture producer has no more right to produce a clean picture and give it a suggestive title to lure people in than a groceryman would have to sell imitation cherry preserves for absolutely pure cherry preserves. If the groceryman did this he would be fined under the pure food and drug act.

All this is a healthy reaction, an encouraging sign, that points the way to maintaining the proper standards in our screen production and our picture advertising. These producers and exhibitors, even if they are not animated by any loftier motive than box-office returns, are learning that there is a certain level to public entertainment below which it is unprofitable for them to delve. They have learnt this fact from the protests which have emanated from AMERICA, the N. C. W. C. Motion Picture Bureau, religious, civic, welfare and other group organizations.

These protests against salacious offerings have been made in a constructive way, to obtain clean wholesome entertainment and in a laudable desire to safeguard the public morals.

These organizations can be expected to continue their close scrutiny of forthcoming productions, but their power is limited. The most potent voice in the whole situation is that of the man, woman or child who purchases a theater ticket. It is their money and their patronage that will either kill or give continued life to these salacious productions. It is a responsibility that none of us can evade. The success or failure of these "sexy" films and salacious titles will be determined ultimately by those who attend motion pictures.

The two fundamentals of the motion picture "problem" are very simple. The one concerns the patron seeking entertainment; the other, the producer animated with the desire for profit. The patron—and he is millions whether seated in the luxurious chair of a Broadway house or in the camp stool at the village hall—wants a certain thing: good pictures, the best and most entertaining that the camera and American genius can produce. The producer—and he is a relatively small group whose business it is to supply that entertainment—desires to make money. His profit is dependent upon the approval of the patron—you and me and the million others who sit in the 15,000 motion picture theaters of our country.

It is evident, then, that the producer has his ear attuned to catch the voice of the patron sounded in praise or condemnation of his efforts. If that voice is muffled or silent the producer attempts to "sense" the type of entertainment the patron wants. If the voice is loud and distinct the producer has ample evidence to guide him. There is the crux of the whole situation.

If the public but realized that the verdict on the motion picture industry; its financial success or failure; its power for good or evil; its artistic or salacious productions are all in the control of the men and women and children of our cities, towns and villages through the simple exercise of their voice, as expressed by their patronage, the solution to the picture "problem" would be immediately available. But the effective voice, the voice of the patron, has been as silent as the screen entertainment he witnesses.

This apathy to the form of our screen entertainment is in striking contrast with the energetic attitude so typical of Americans in other respects. We would resent the idea of a hotel or restaurant proprietor determining for us what we shall eat when we enter under his roof. We insist on a varied menu from which we can make our own selection and the proprietor, very wisely, averages up the popular demand for certain items and governs his supply accordingly. The motion picture producers and exhibitors will accord us the same consideration when we order according to our likes. If we refuse their nauseating diet of salacious stuff they will replace it with a

balanced and varied program of wholesome entertainment, for the simple reason that such procedure will be most profitable to them.

The motion picture producer is listening for your voice. He is anxious, he tells us, to fill your order. Mr. Hays, in an interview published in the September issue of the *People's Home Journal*, thus expresses the waiting attitude of the producers:

You who patronize our pictures are the ones whom we must please and it is your verdict on the pictures that we await most anxiously. You can best express that verdict, you can virtually dictate our policy, by telling us in terms of box-office receipts what sort of picture you like best.

Until the theater going public realizes it has this power and control over our screen entertainment and uses its effective voice we cannot expect radical changes in the type of pictures presented to us. All the organization and group supervision, all the national and State censorship, are almost negligible compared to the results that can be obtained by the picture patrons. They are the real censors. They are able by their patronage to determine the character of our screen entertainment. If they want sound wholesome pictures they can obtain them. Their voice is the most authoritative one in the whole situation.

The Aftermath of Famine

E. M. ALMEDINGEN

ALL the world over there are people who have known and seen the terrible famine in Russia in 1919-21; there are others who, maybe, have actually witnessed numbers of deaths, whose very description would spell unspeakable horrors to the outside listeners. Others, there are, again, who have tragically shared in that terrible material nothingness. But if famine came, relief came also, and it would be almost pointless to talk to such people of the infinite worth of the Foreign Relief. True it is that the latter has several aspects, and, perhaps, experts would persist in urging the fact that, from their viewpoint at least, there were certain elements in the Relief program which might have been rather advantageously avoided. Yet it would be rather out of place to mention here these things, for, even if such existed, they in no way minimized the widely spread good influences of the relief work field.

From the outset I should like to say that relief ought never to be summed up and dismissed as a factor possessing a definite material value only. Foodstuffs, medicines and clothes are in many cases just transmitters of far greater values. And, in the case of Russia, the relief did cover a far more extensive ground. It fed the famished bodies, cured the sick and clothed the naked frozen limbs, but it also did something infinitely bigger. Namely, it practically restored to many an individual in Russia the all but lost faith in human goodness, in humaneness. Needless would it be to emphasize the fact that masses of Russians have felt and do feel still most

profound gratitude to those heroic few who came of their own will, their hands full of healing gifts, their hearts brimming with sympathy, to relieve the gigantic national distress of an alien country. The ghastly famine is over, but its terrors are not forgotten, nor, fortunately, is the national thankfulness dead.

For those who may have personally experienced the beneficial workings of the Relief, who, probably, had had some of their own dear people rescued from the clutches of a terrible death, those are judicially speaking best enabled to realize what the Relief, taken in its overwhelming vastness, must have meant to the country at large. And then they come across the following calumniating statements: A fortnightly publication, issued in London, under the title of the *Russian Information and Review*, writes the following article under a furiously indignant heading of "Economic Espionage Again":

An interesting trial concluded in White Russia about the middle of May, the details of which are now to hand. The prisoners are a certain Madame Roumianzeva, a former landowner, and a scientific agriculturist, Katzaurov, employed in the Commissariat for the Agriculture. The former occupied a responsible position in the A. R. A. (American Relief Administration) in White Russia and had charge of the distribution of parcels (the so called food-drafts). One day the lady proposed to Kazaurov that, in return for a parcel of food, the latter should draw up a report of the economic position in White Russia. Driven, perhaps, by hunger Kazaurov consented and handed over in his report valuable information which Mme. Roumianzeva knew how to use to the detriment of Soviet Government. It has been alleged previously that the A. R. A., which has undoubtedly done much good in relieving distress during the famine, has either taken a hand in or been utilized in the counter-revolutionary movement.

Here a delicately veiled inference should be particularly noted in the last section of the caption. Since the A. R. A. was an absolutely non-political body, no direct accusation can possibly flow from the Communist pen, though still the black, blind hatred of the Reds cannot but help imagining behind its white work of mercy "the wires pulled from the White House with the object of overthrowing the Soviet Republic."

The defamatory article winds up thus:

How far the former allegations are true, we have not yet sufficient facts at our disposal for judging, but the facts of the present case are beyond dispute and speak for themselves.

No doubt, this is a very convenient ending. Speak for themselves, indeed, they do, but about what?

First of all, let us put ourselves into the customary Soviet attitude of omnipresent suspicions. You have a country rent asunder by the truly unbearable terrors of starvation. Another country volunteers to come to its aid. How easy and natural it is to turn your neighbor's calamity into a weapon useful for attaining your own ends! In this case, the only end in view is, according to the workings of the Red mind, the undermining of the Communistic system. Now it should be remembered that the Red minds, perverted as they are to the utmost,

cannot possibly as much as visualize, still less believe, any straight motives anywhere. Their imaginative faculties, being hopelessly muddled and crooked, they have simply lost the very ability of perception different from their own. Thus their habitual mode of thinking easily leads them to a firm conviction that nobody would be foolish enough to help anybody's distress without any gains accruing therefrom.

But why at the present juncture beat so much about the bush? Why not put it all, even with a negative courage, into plain English? And if this be thus put—though obscurely by the editors of the *Russian Information and Review* it would read: "We are joyfully ready to accept the slender evidence quoted above, if it be evidence at all which also is doubtful to anyone conversant with the procedure of the Soviet 'law,' because the famine is now mercifully over, and if another be near, we are now much better equipped to cope with it than we were this time five years ago. Also the A. R. A. is out of the country, and in the near future there seems little probability that the U. S. Government will grant us recognition, however partial. Thus why waste time on pointless gratitude? There goes! We, too, have our grievances against the Americans, and we are glad to be able to air them."

Be it added here that it would be humanly impossible to find a single Soviet ruler today who would "air any grievances" against any other Relief unit. But for U. S. no condemnation can be strong enough, no hatred sufficiently powerful. And let them show it to their hearts' content. After all is said and done, those acquainted with the amazing mentality of the Soviet, will have little occasion to wonder.

But the instance just recorded inevitably brings other things to the surface. For other people than the Red-souled anarchists want to say something about it, others who certainly have a greater moral right to handle this question.

The Soviet emissaries, who, four years ago, cringed and crawled for American corn and American sugar, who almost deified any member of the American Relief Units, those were not the Russians to whom the famine had all along been a terrible reality. They had not been *relieved* during the crisis. One wonders whether the latter had ever touched them at all. With the suffering and dying peasant in the village they could have nothing in common. They had not shared in his pain, though they took every care to grab at the relief offered him. The beautifully touching stories of Lenin living on the same bread rations as the last worker in the land, must, one feels compelled to admit, be relegated to the realm of things fantastic. Therefore let Lenin's satellites write volumes upon volumes of insinuations similar to those instanced above. They will not erase the truth. And, moreover, such tactics, clumsy and short-lived in their untruthfulness, will only add to the steadily growing list of the negative actions done by the Soviet. In the long run, perhaps,

these calumnies may even turn beneficial, instrumental as they may become in proving the Red specter's nature.

Those who had shared in the great Russian distress and who, happily, shared in the wonderful relief, those will involuntarily turn their eyes back to the grim years of famine. In spite of a host of external differences of class and race, these people are verily cemented into one body by their sufferings and by their appreciation of the relieved pain. These want to whisper "gratitude" across the foggy veil of thankless lies.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department

Girls a la Mode

To the Editor of AMERICA:

To one of perhaps "the old foggy type," the article "Girls à la Mode," in the July 12 issue of *AMERICA*, seems a rather good defense of the rather defenseless tendencies in the life of the present-day girl.

That there are countless thousands of them—God be praised—who are as pure and spotless as the driven snows no one can deny. To convince one of that it is only necessary to attend daily Mass at practically any church in any of the cities of our country. There you will find them at the altar to receive Him who ever refreshes, invigorates and strengthens against the ills and evil snares of life.

On the whole, however, their number is distressingly small, and the craving of the world in general for the ease and luxuries of life, with no responsibilities or restraints, is obtaining such a grip on even Catholic life in America that one sometimes shudders at the thought: "Whither are we drifting?"

That the present-day girls have their share in this no reflecting person can deny, although far be it from me to put the full responsibility on them. Perhaps, as the movie-men say in defense of their films, they are "simply meeting the public's demand." But with their sheer dressing and rouge, etc., to say nothing of other degrading habits, strikingly on the increase, it would seem "grandma" has indeed good grounds for throwing her hands up in horror and despair. And when your priest from the altar makes the statement that race-suicide is even creeping into our midst, it is proof positive that these modern tendencies and desires for luxuries and ease are sapping our morale and diverting womanhood from her true destiny—the only destiny next to worshipping God himself that is going to bring true peace and concord into the world—that of meeting four square the responsibilities of her station in life.

The world seems gone mad in these pursuits of ease and a good time, with perhaps one sex as guilty as the other. Hence to the writer a defense of this modern-day flapper is impossible. Rather, in the light of recent events, it is a time for grave concern and the application of heroic, though simple remedies, the cultivation of the virtues and of self restraint. It is through the self-indulgences of parents and children alike, not at all necessarily sinful, at least in the beginning, but through the acquired habit of self-indulgences and the consequent restless craving for it as the habit constantly increases, that the powers of discernment and resistance on the part of parents are broken down. So Willie and Mary are permitted to go here, there and everywhere, with companions whose only recommendations are their pretty clothes.

Back then to the simple life! By the practise of its virtues and by a more intensive cultivation of home intimacies, let parents and children alike depend more on one another for their diversions.

Louisville, Ky.

V. E. R.

AMERICA

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New York and the Klan

IN their New York State platforms both the great parties have drawn away from the attitude toward the Klan assumed by the national conventions. Much time would have been saved, and bigotry would have received a salutary check, had the national party leaders bravely disregarded partisan considerations to condemn publicly what perhaps a majority of them privately repudiated. Unfortunately, however, too many politicians who find themselves in high place, are not even clever.

Of the two New York platforms, each plainly condemns the Klan as utterly incompatible with peace and good government, but the Democrats have expressed more happily the sentiment which should be universal in a country dedicated to political equality and religious freedom. "We unequivocally condemn the Klan," reads the resolution. "We decline its cooperation and we spurn its support." The moral effect of a similar resolution, sponsored by the national gatherings of the parties, would have been very great. It would not have implied an infringement upon the rights of any man to vote as he pleased, nor would it have meant a denial of the right of any citizen to enter into such religious or political associations as he thought proper. It would merely express a complete repudiation of any society which proposed to discriminate against American citizens because of their ancestry, their color or their creed, and which strove to effect its purposes by means which were secret and unlawful. As such, it would have been little more than a transcript from the Constitution, with such additions as would express its purpose with clarity and point.

In New York, at least, one of the great parties will have none of the Klan, although it cannot have escaped the knowledge of the Democratic leaders that a spirit very closely akin to the Klan still dominates those remoter sections of the State in which the church and school are

notable for comparative infrequency. This Review has no alliance whatever with any political party, and it has never hesitated to express, on suitable occasion, its detestation of the unworthy partisanship which has occasionally made the major parties agencies of social and political retrogression rather than of advance. But even the politician, and much more the citizen who thinks that good government is of infinitely greater importance than the triumph of party, should be able to recognize the wisdom and the courage which have prompted the New York Democrats to condemn the Klan, to decline its co-operation and to spurn its support.

Politics in the Schools

A FORMER superintendent of the New York public schools, Dr. William Ettinger, is contributing a series of papers to the New York *World*. The articles which have thus far appeared are admirably conceived and expressed, and are of an interest that is by no means local. The conditions which Dr. Ettinger cites for severe criticism exist in every American city. Where power is divided, State and city and county, school board, mayor, aldermen and superintendent, all claiming a share, disagreement is certain to arise, and the conflict may be all the more bitter in proportion to the uprightness and good will of the contestants. Whenever the politician has his way, the interests of education will assuredly suffer; yet, as long as public education remains an integral part of the political system, using the term in no derogatory sense, it is difficult to see how the tendency to subordinate the interests of the schools to the advantage of the party in power can be wholly eliminated.

It can, of course, be lessened, and the effort to remove the schools from the domination of the local party machine has made some progress during the last twenty years. Men like Dr. Ettinger, who can speak with the experience gathered during nearly half a century of service, may be able to point out the path along which progress may proceed even more rapidly during the next quarter of a century. Dr. Ettinger is right in singling out the municipal school board as one of the greatest difficulties. It is true that at present in very few cities are its members elected or appointed because of services rendered to the party, yet it would be far from the truth to assert that most school boards are free at any time from pressure exerted by politicians, or that all resist. The plain facts would negative any assertion of the kind.

That Catholics do not approve of any system of education which eliminates religion, does not mean that they are not deeply concerned in the welfare of public education in general. Catholics pay their share of the school funds, and it is to the interest of all the people, without regard to religious belief, that these funds, which approximate one billion dollars annually, be administered honestly and effectively. Moreover the public schools now enrol about ninety per cent of all the children of the country, nor does it seem probable that this propor-

tion will be greatly lessened in the near future. This probability does not make criticism of the public schools improper, but, rather, suggests that it be made more intensive and constructive. Catholics do not condemn the public schools for what they strive to do for the welfare of the child, much less do they call in question the self-sacrificing spirit of so many teachers whose zeal and charity are beyond praise. But they believe that every system which fails to train the child in religion is essentially defective, and in that belief, they exercise their undoubted right to found and maintain schools of their own. As good citizens, however, they are not disposed to view with equanimity the attempt of political bosses to exploit the schools for which all must pay and which supply the sole training which the majority of our non-Catholic children will ever receive.

State Aid for the Catholic School

UPON the proposition of State aid for the private schools, apportioned on a basis of religious instruction, Catholic opinion is divided. The merits of the plan are considerable, and it has been adopted in several countries with most excellent results. There is nothing new in the proposal. The schools of the American colonies were supported in whole or in part by public funds, and these schools were before all else institutions which aimed to give every pupil a training in religion. Even after the adoption of the Constitution, several of the States long drew upon the public income for the support of non-Catholic religious and educational establishments, and it was not until the third decade of the century that the practise was abandoned. Even today public teachers of "the Protestant Evangelical religion" to be paid by the State are authorized by the Constitution of New Hampshire, although, as need hardly be said, that section of the Constitution has been inoperative for many years.

There is no reason, then, why any citizen should oppose the proposal to aid the private schools as "alien" or "un-American." It is so American that it traces back directly to a colonial source. Even at the present time, the States would be free to adopt it. As far as the Federal Constitution, the charter of the nation, is concerned, any State of the Union might regularly apportion the school funds to institutions conducted by the different denominations, should its citizens so order through proper legislative enactment. It is true that an amendment to the State Constitution would be necessary, but in the matter of distribution of public monies for educational purposes, the respective States are bound only by the inhibitions which they themselves impose. What they do, or decline to do, is simply a matter of policy.

While no authoritative pronouncement has been issued by those entitled to speak and lead, it is probable that most Catholics would oppose a grant of this nature, not because they are blind to the good it might possibly effect, but because they are keenly sensitive to the serious dis-

advantages which would almost certainly follow. There are certain groups in this country which represent the Catholic Church as keenly anxious to throw the support of the Catholic schools upon the State, but these groups are not composed of Catholics or of those who are best acquainted with current Catholic opinion. At present, our schools are supported by the generosity of our people. They are wholly free from the impediments created by political self-seekers, to the detriment of real progress in education. This freedom must be perpetuated.

Fully ninety per cent of our teachers are men and women who have undertaken the work with the most unselfish of motives and have consecrated themselves to it by the vows of religion. With them it is a noble vocation to which they propose to devote their whole life, without thought of recompense. Our schools, then, do not exist to supply anyone with a "job" or to further any political or social propaganda, but simply to train our children to be good Catholics and good citizens.

Freedom in Education

COULD these splendid ideals of service and devotion be maintained under the proposed policy of State aid? The thing might be possible, but it would be difficult. If the Catholic schools were affiliated to the State system, sharing in the funds of city and State, it is highly probable that they would soon be subjected to the same hurtful influences so strongly condemned by Dr. Ettinger, for instance, and by many of his fellow-schoolmen throughout the country. The burden which the support of the Catholic school imposes is indeed heavy. Yet it is at least as tolerable as any that would come with incorporation into the State system.

As long as our schools are protected in the rights which they now claim and exercise, they have an independence which must be helpful both to the community and to the advance of the best interests of education. The private school, more particularly the Catholic school, is a continual protest against the exclusive control of education by the civil power. It has been noted that usurping Governments abroad always establish or strive to establish a ministry of religion and education through which they would dominate both the church and the school. As yet there has never been any attempt in the United States, or in any State, to set up a bureau of religion, or to interfere in the internal affairs of any religious body. With us the movement has been toward exclusive control of the means of education. That power, however, has never existed in this country, and has no rightful place among the agencies either of the Federal Government or of the several States. If we are to be free in reality as well as in name, we must be secure in the right to supervise and control the education of our children, and be able to draw the line beyond which the State may not pass. The private school is the visible embodiment of that precious right.

The Crowded College

THE crowded college has become the ordinary news at this time of the year. Together with the "World's Series" and gridiron practise it has become a seasonal feature in newspaperdom. The few sharing the benefits of a college education have developed into the many taking it as a matter of course. Boys and girls whose parents never looked beyond the grades are looking for degrees as expected perquisites of youth.

It is a good thing, too, that in a democracy like ours education has become so general for without widespread education a modern democracy is a difficult thing to work. Let education be confined to the few and the chances are that interest in government will be confined to the few, and when that happens democracy becomes a mere name. So the crowded college should be the bulwark of democracy. It should mean that a greater proportion of the citizenry of the nation are becoming equipped for leadership. If the crowded college does not mean this for the nation then it is not doing its duty by the nation and it has no reason to take pride in numbers. Better far the

small colleges of half a century ago turning out a few, trained for leadership, than the modern successor with bulging buildings and varied courses, merely turning out people with degrees.

Of course, degrees are very good things but they are at best symbols. They mean that boys and girls during so many periods of time have satisfied certain requirements. Education means something entirely different, it means developed men and women whose power for development has been trained and directed. And the crowded college should mean that a greater number of these men and women go on developing after they have put aside cap and gown. Then and then only will they be leaders. For leadership does not mean heading a public movement necessarily, any more than it means heading a brass band. But it does mean heading thought. If the crowded college spells a more thoughtful citizenry it is a sign of good omen. Unhappy the nation that does not think! However diverse educational theories, Americans must be one in this that they look on the American college as the focal point in right thinking. For right thinking is thinking living thoughts into loyal citizenship.

Literature

A Prince of Portrait Painters

AMONG the company of intellectuals that frequented Lucius Cary's house at Tew in the golden days before Charles Stuart had flung down the gauntlet to Parliament was a keen young lawyer in his late twenties named Edward Hyde. He was a member of Parliament, himself, as was the overbearing and revengeful Cromwell, and though like the idealist Cary he often shook his head sadly over the injudicious counsels followed by the King, he pursued the only course open to a man who believed in the divine right, and when civil war broke out, espoused the royal cause. He was only thirty-four and it was in the ways of peace and the practise of his profession that he had achieved a fine reputation and a large competence. Without the least shred of sham modesty he said of himself: "That which supported him and rendered him generally acceptable was his generosity (for he had too much a contempt of money), and the opinion men had of the goodness and justice of his nature, which was transcendent in him, in a wonderful tenderness and delight in obliging. His integrity was ever without blemish, and believed to be above temptation. He was firm and unshakable in his friendships."

His counsels of moderation between King and Parliament proved vain, for he was too conservative for the feverish spirit of the day, and it is an illuminating commentary on the duplicity and faithlessness of Charles' court that the unhappy monarch confessed in a letter:

"I must make Ned Hyde Secretary of State, for the truth is, I can trust no one else."

Ned Hyde did his best to avert the catastrophe, but the Stuart doom was written across the lowering skies and too many of the Stuart supporters were selfish, incompetent and dissolute.

When, after Naseby and Bristol, the King lost his nerve, he sent Prince Charles across the sea in charge of Hyde, and sixteen years passed before Mr. Secretary saw his native land again. But he was not idle. He had the active mind of an able lawyer and trained man of affairs who had had besides unequalled opportunities to know the causes of the civil war, the types of mind of its leaders on either side, and the knaveries, follies (and worse) which played so large and so tragic a part in the conflict. Though he often felt the pinch of poverty, his mind was tranquil (your born academician is satisfied with one good meal a day) and in the companionship of his books and papers he set to work upon his monumental "History of the Great Rebellion."

With the restoration of Charles, Hyde returned to England only to find it strangely altered. War had worked its evils and the mark of the beast was upon all the court. "In the place of generosity," wrote Hyde, "a vile and sordid love of money was entertained as the truest wisdom, and anything lawful that would contribute to being rich. There was a total decay or rather a final expiration of all friendship; and to dissuade a man from

anything he affected, or to reprove him for anything he had done amiss, or to advise him to do anything he had no mind to do, was thought an impertinence unworthy a wise man, and received with reproach and contempt."

Poor Ned Hyde! In the dissolute levities of Charles II's court he was sadly out of place and neither the title of Earl of Clarendon nor the secret marriage of his daughter Anne to the Duke of York yielded him much consolation. His long face, eloquent with its silent rebuke, got on the King's nerves and Clarendon wisely avoided a dubious fate at home by betaking himself abroad. In Montpellier he found an honorable refuge and high esteem. But at last he grew homesick and at sixty-two appealed to the King for leave to return "and die among his own children." It was the piteous letter of a lonely old man addressed to the royal master to whom in early and stormy days he had been the devoted tutor, but it fell on deaf ears. Three years later he was dead and the world wagged on as before, unconscious for a time that it had received as its heritage an unmatched collection of portraits, done by a master hand, of the motley throng of soldiers and statesmen, of zealots and libertines, of churchmen and agitators and dreamers that played their parts in the duel between King and Parliament.

To Hyde history was "character in action" and with steady eyes he looked upon the many members of the *dramatis personae* of the Great Rebellion and, knowing them personally, portrayed them with touches that illuminate but never falter. Their outer garb and demeanor meant little to this student of human nature. His gaze went deeper and he beheld the play of passions and the urge of motives that stirred beneath the velvet coats. What an opportunity he missed to do with his pen what Van Dyke did with his brush and catch the outer seeming of the picturesque leaders of that picturesque period! If only he had given us such a portrait of the elegant Charles and the swashbuckling Rupert as another and later historian gives us of the Hapsburg Emperor Charles V with his protuberant jaw and his canine teeth! But the spirit is more than the flesh after all and through the keen eyes of Clarendon we see deeply, revealingly, and both friend and foe are limned with impartial hand.

Here is John Hampden whose devotees have canonized him, but whom Clarendon had no reason to love. Yet it was with no hostile pen that he portrayed him. "He was of that rare affability and temper in debate, and of that seeming humility and submission of judgment, as if he brought no opinions with him, but a desire of information and instruction; yet he had so subtle a way of interrogating, and under the notion of doubts, insinuating his objections, that he left no opinions with those from whom he pretended to learn and receive them. He was of an industry and vigilance not to be tired out or wearied by the most laborious, and of parts not to be imposed upon by the most subtle or sharp, and of a personal courage equal to his best parts, so that he was an enemy not to

be wished wherever he might have been made a friend, and as much to be apprehended where he was so as any man could deserve to be."

If Clarendon could concede the virtues of a man he disliked he could as readily admit the faults of the man he idolized. Charles, he tells us, was the worthiest of gentlemen, and the best of masters, of husbands, and of Christians. Thus speaks the devotee. But the keen-eyed appraiser of character is not blind to the King's weaknesses. "He did not love strangers nor very confident men. . . and his kingly virtues had some mixture and alloy which hindered him from shining in full lustre. . . He was not in his nature bountiful and he paused too long in giving, which made those to whom he gave less sensible of the benefit. He was very fearless in his person; but, in his riper years, not very enterprising. He had an excellent understanding but was not confident enough of it; which made him oftentimes change his own opinion for a worse, and follow the advice of men that did not judge so well as himself. This made him more irresolute than the conjuncture of his own affairs would admit; if he had been of a rougher and more imperious nature, he would have found more respect and duty."

This is typical. And it is dignified as became a statesman; just, as became a Chancellor; keen, as became a lawyer; and vividly exact, as became one of the greatest portrait-painters in literature.

JOSEPH J. REILLY, PH.D.

THE VISION IMMORTAL

Not Life alone—but we ourselves—

The vision that we bring

Unto its reading—this it is

That makes us slave or king.

Who walks in golden comradeship

Of Faith-illuminated thought,

For him each day new miracles

Of Beauty shall be wrought.

Of Beauty filling to the brim

The chalice of his need,

And aureoling with its rays

Each dream and word and deed.

And bright upon his eyes shall shine

The lyric light that falls

From Wonder's eyes and on his ears

Shall sound her sunrise calls.

For Beauty's Source and Fount is his—

The Vision uncreate

That fuses his mortality

With God's immortal state.

ELEANOR ROGERS COX.

REVIEWS

Lincoln. An Account of His Personal Life. By NATHANIEL W. STEPHENSON. Indianapolis: The Bobbs-Merrill Co. \$3.00.

Abraham Lincoln. Master of Words. By DANIEL K. DODGE. New York: D. Appleton and Co. \$1.50.

Mr. Stephenson has presented a vivid picture of the Lincoln of fact and not of legend. He has written a history and not a eulogy; yet the narrative reads like a romance. It has all the attractiveness of beauty, all the force of accurate scholarship. A rare blend. The Lincoln of the ages is a resultant. The basic of greatness of course was in the railsplitter. But so were the coarser strains that might have marred the fine and the noble that went into the complete character that now belongs to history. In a very true sense Lincoln was an evolution. The man who fell in Ford's theatre was not the man of the circuit, or the country store or even of the Douglas debates. Lincoln's philosophy of life as well as his political science was a growth, as was the man himself. A strange mixture, to be sure: reader, thinker, dreamer, man of action. Shadowed by melancholy he was the story-teller of his day who could make men laugh in the midst of a great and serious crisis. Sincerely doubting the claims of any Church he prayed and as chief executive called his people to pray in words that strike a deep spiritual note. Vacillating up to the very brink of failure, he could suddenly act with the surety that brought unquestioned success. Tender yet firm, dilatory but quick enough in a great issue that demanded speed. No wonder we call him the Great American. Mr. Stephenson shows us why we do. This second book on Lincoln is a study of the man as a writer. It has not the appeal of Mr. Stephenson's volume for it is an appraisal of style and nothing more. Speeches, addresses, letters and telegrams are quoted in substantiation of the title. Indeed the author believes Lincoln's mastery of language is better demonstrated in his telegrams than in any other form he employed. Surely it may be conceded that the writer of the Gettysburg Address knew the English language and used it well. His fame to literary achievement could be secure by this one effort. It is admittedly the model modern speech. G. C. T.

American Law of Charities. By CARL ZOLLMANN. Milwaukee: The Bruce Publishing Company.

Mr. Zollmann, of the Marquette University School of Law, has already won deserved recognition by his serviceable work on "American Civil Church Law." He now places us under a new debt of gratitude by presenting with the same thoroughness the American law in regard to charities. He began his work on the present volume in 1915, reading chronologically all the cases on which decisions had been rendered in the various States. The results of this work were then systematically grouped, so that now we have the statement of the law and the full exposition of the attitude taken by our courts in the pertinent decisions handed down by them. Such a volume depends for its utility upon the indices supplied the reader, and these in the present instance have been carried into all the minutiae of both law and fact. The topic of each paragraph, in the text itself, is indicated in black-faced type and every attention has been paid by publisher and author to make the book, what it is intended to be, a handy guide "not only for the various charitable institutions scattered throughout the country, but also for their benefactors and trustees, and for the attorneys of both." It is not, however, a mere compendium but contains the author's own intelligent deliberations on the equity of various questions under discussion. History, too, is wisely made to serve as a background, although here we find a fly in the ointment. His allusions to the Middle Ages are not free from the old misunderstandings, although without any intentional bias on his part. Thus on page 71 he refers to "the Middle Ages when superstition ruled supreme," and speaks of the charity

that "was bestowed as an expiation of sins and as an entering wedge into heaven." The donors of those charities understood the Scriptures far better than they are understood today by the world at large and knew that charity covereth a multitude of sins, but they knew also that charity without contrition for sins, the purpose of amendment and the righting of wrong, could avail them nothing. J. H.

History of the British People. By EDWARD MASLIN HULME. New York: The Century Co.

The author of the "Renaissance and Reformation" has given us another interesting and substantial volume. It is the story of Britain, with a partiality for literature, but with a good account also of the political development. Professor Hulme has caught the romantic spirit of the West and his style is that which lifts his writing up into the realm of literature. He gives some fairly true pictures of an age it has been the vogue to belittle and misunderstand, and he shows a right estimate of characters that some have presented through warped and crooked windows. But some passages are inexact; some false. An instance: "... for in those days every altar boy, every student at a university, and every inmate of an ecclesiastical institution ... was a cleric." Had he said: "Was considered as a cleric before the law" he would have been closer to truth. When the author speaks of the Renaissance he allows his enthusiasm to make off with his prudence and while he gives us literature he does not give us history. "It (humanism) sought to break the bonds of medieval religion ... and it therefore met with opposition from the representatives of that religion ..." is an assertion which precedes by just two pages the portrait of Thomas More as the type of a humanist. Has the author forgotten the Renaissance Popes? Or does he confuse Scholasticism with Catholicism? Then comes a sentence big with falsehood: "Medieval religion had depreciated human nature, while humanism sought to rehabilitate it." Such a broad assertion lays itself open to grave misunderstandings. Taken in the sense one would ordinarily give to it, it represents a false tradition, not objective historic truth. A little solid thought and these pages would have been recast. But it is easy to pick flaws and we have pointed out rather the exception; the substance of the book is attractively and carefully written. P. M. D.

Figures in Modern Literature. By J. B. PRIESTLEY. New York: Dodd, Mead and Co. \$2.50.

There is no apparent link binding together the nine modern English authors whom Mr. Priestley illumines by his comment save that of his choice. He almost apologizes for his selections and hopes "that they will prove a welcome change from the usual set, the Shaw-Wells-Galsworthy-Chesterton gallery." He is correct, for the literary market is rather overstocked with appreciations of the "gallery." Mr. Priestley's set, however, has not been totally neglected in the world of letters. Some of them, though the remark may seem ungracious, have been highly over-featured. His list begins with Arnold Bennett and ends with J. C. Squire as a poet. Between these extremes are such disparates as De La Mare, the late Maurice Hewlett, A. E. Housman, Jacobs, Lynd, Saintsbury and Santayana. He does not claim that these authors are the most important in contemporary literature; but he thinks that they are important enough to be noticed. Perhaps they are, for contemporary judgment must of necessity be biased. As a critic, Mr. Priestley inclines to be favorable and sympathetic rather than to be severe. Beyond a few disparaging remarks, which are richly deserved, on Arnold Bennett, he has written nothing but praise and panegyric. He sees all beauty and comeliness in his chosen authors and does not avert to their flaws. Apart from their content, the essays are interesting on their own account; for Mr. Priestley is an artist of distinction and writes in a most charming, leisurely style. F. X. T.

BOOKS AND AUTHORS

The Catholic Mind.—The materialistic theory of the origin of man is one of the most popular themes of controversy and debate and Catholics are often at a loss for practical material to offset the views and arguments of the pseudo-evolutionists. In the *Catholic Mind* for September 22 a valuable addition is made to the supply of handy facts about the evolutionary hypothesis, in a reprint of a lecture of the Rev. Vincent McEvoy, O. P., "Man's Evolution and Catholic Liberty." It explains attractively what the Church's attitude is towards all forms of evolution, and how "the Church has been waiting on science," and is not hostile to its developments.—In the October 8 issue a comprehensive lecture on Catholic activity in modern English literature outlines the profound and momentous influence of the Church's teaching, liturgy and discipline in the world of letters. Both numbers of the *Catholic Mind* supply very timely material for the opening of the new school year.

History Vindicated or Aspersed.—A book which has its merits, but which is chiefly interesting on account of its defects is "How to Read History" (Doran. \$1.25) by W. Watkin Davies of Bristol University. It promises to show us how to read history, but it tells us what might be read, not how to read it. The book lacks that which must be the foundation of all accurate historical knowledge: criticism. "To remold convictions in the light of added knowledge," is the excellent phrase of the publishers, and yet this little volume praises most just those who refused to remold their fixed and biased convictions. To give but one example: the extravagant praise expended upon Froude is entirely unmerited. Not a word is said about this author's inherent inaccuracy, and his strong prejudices are mentioned even with approbation. So well known is Froude's fundamental unsoundness that Langois and Seignobos in their classic on "Historical Criticism" mention Froude as the type of an inaccurate mind, and they illustrate the assertion by a brilliant example. The Cambridge Modern History also points out that Froude on account of his prejudices is not to be trusted. Froude is a stylist, he is no historian. Yet this man, classed with Gibbon, Macaulay and Motley are named as "the four greatest historians who have used the English tongue." Mr. Davies is in sad need to change his notion of a historian. Let us have clear thinking in this matter and separate history from letters. The omission of even a mention of such works as Pastor's "History of the Popes" and Grisar's "Luther," as sound in their scholarship as equable in their judgments, we consider inexcusable.

Textbooks.—In the group of "The Marquette Readers" is a "Primer" (Macmillan) by the Sisters of Mercy of St. Xavier's College, Chicago, Illinois. This is a sweet little book, most joyful by its illustrations and ensouled by the accompaniment of the religious note.—A bright and attractive volume for the fourth grade is entitled "Speaking and Writing English" (Sanborn) by Bernard M. Sheridan, Clare Kleiser and Anna I. Mathews. The book lays emphasis on speech training.—There is another reader, in Spanish this time: "Libro Segundo de Lectura" (Ginn) por Herminia Acevedo y Manuela Dalmáu of the University of Porto Rico. Its format is most suitable for the American child for whom it was edited.—"Essentials of the New Agriculture" (Ginn) by Henry Jackson Waters is a finely illustrated work which deals intelligently with the problems of its department.—A complete and practical course in general science is had in "Elements of General Science" (Ginn) by Otis William Caldwell, Ph.D., and William Louis Eikenberry. Interesting illustrations and graphic descriptions fit the book for better classroom service.—Finally the American Book Company publishes "New Essentials of Business Arithmetic," by George H. Van Tuyl.

The volume leaves the impression of solidity and completeness. At the end is given a table of answers to the problems proposed in the different chapters.

History and Doctrine.—It has recently been pointed out that sufficient attention has not been given to the fact that the United States inherited its legacy of democracy from the Catholic Middle Ages which especially in England developed those principles of a free people which were first incorporated in Magna Carta and centuries later found their way into the Declaration of Independence. An excellent and scholarly book which treats of this whole question has been written by Sylvester J. McNamara, MA., and published by the International Catholic Truth Society of New York. Its title is "American Democracy and Catholic Doctrine." Intended for the instruction of the average Catholic layman, it is got out in a cheap but very presentable edition (twenty-five cents), while for orders of a hundred and over there is offered a still greater reduction in price. The evident connection between our Declaration of Independence and the Catholic doctrine of Bellarmine is here graphically shown. The quotation of great non-Catholic names and the exact references abundantly offered enhance greatly the value of this work. Not only the Catholic layman, but every Catholic and non-Catholic scholar could peruse this book with interest and profit. It would be difficult in the space employed to give a better exposition of the subject.—Every work is to be commended that facilitates for the Catholic layman the better understanding of the canon law. This laudable purpose is served by "What Every Catholic Should Know" (Pustet. 25c) by D. I. Lanslots, O.S.B. Following out the order of the new codex, the author gives in his own words, simply and clearly, just those canons which are of particular interest to the Faithful in general. This work is rather a simplification of the code than an explanation.

Christ and the Soul.—"To all in sickness or in health upon whom the shadow of sorrow falls" is dedicated a little book to which the author does not put her name. She calls it "In the Shadow" (Holt. \$1.25) and introduces it with words that belong to one of the sweetest and tenderest movements of the Christ living among men: "Lord, he whom Thou lovest is sick." Here is a delicate nature refined by the amenities of a sweet home and the cultures of a literary education. The body was delicate too, and so frail that sickness weighing upon it caused it to bend and droop beyond all solicitude of careful gardeners to nourish and protect. But if the mortal vesture was imprisoned in a sick room, the soul looked up to God, and out of dark and desolation found in Him that light and freedom whose raptures were a promise of eternity.—He to whom was addressed the pleading voice that said: "Lord, he whom Thou lovest is sick" had uttered those other words: "Suffer the little children to come to me . . . for such is the Kingdom of Heaven." Early Communion for children is the literal following out of this desire which we owe to the saintly Pope Pius X. Catechisms to meet the need of simple childhood are called for, that the preparation for Christ's first visit to the soul be in some way worthy of the Guest. Only lately we mentioned one such edition in these columns. Another is entitled: "A Simple Course of Religion," (Benziger. \$4.00 per 100) by the Rev. Joseph A. Weigand. And simple it is, giving in only eight pages of heavy print the essentials for a fit reception of this Sacrament.

Christian and un-Christian.—A guild of Catholic dentists of Boston, organized early in the year 1920, ever since has rendered yeoman's service to the cause of Christian charity. To introduce to the general public the noble ends and accomplishments of this group has appeared in attractive form "The Guild of St. Apoll-

onia" (The Pilot Publishing Co.), got out by members of the guild. To all, but especially to those interested in social work, these hundred and twenty pages will make interesting reading. The guild has over two hundred members, its honorary head is Cardinal O'Connell. It has a threefold object: personal spiritual advancement, professional advancement, and charity. The latter is brought to concrete expression in the dental care of the poorer pupils of all the parish schools of Greater Boston. The statistics of this work are gladdening.—If ever document were forthcoming to feed the myth that Americans are a nation of money-grubbers, that document is "The Book of Daniel Drew," (Doran. \$2.00) by Bouke White. Daniel Drew's chief aim in life was to "get rich"; by what means mattered little. He used religion to attract the churchly-minded to his circus tent in early days, and later he used salt and water to palm off on unwary butchers his bloated cattle. But he made money and was happy. No education had come to round off a single corner of an unrefined and lumpish nature, and the language given by the author to Daniel Drew is as ugly as the principles it frames. "Every young American business man should read this book and learn the happy lesson" is the advice of the *Chicago Tribune* printed on the cover of this edition; if followed it would make us a nation of swindlers.

Prayer.—A new book of prayers has been compiled and edited by the Rev. N. H. Creiwe, C. PP. S., and published by "The Messenger," Carthagen, O. This neat and handy little prayer-book is called "Daily Manual of the Precious Blood" because, edited by the fathers of the Precious Blood, it has besides other and ordinary prayers for the faithful, certain devotions, such as the Chaplet of the Precious Blood and the Seven Offerings, which remind us particularly of the price of our redemption. A good feature is that all the constant parts of the Mass are given and those portions that vary with the feast are supplied with what is appropriate according to the period of the Mass.—The 1924 edition of Pustet's "Missale Romanum" (\$3.25) medium size, three by five inches, is a neat book of the Mass. The type, as is usual with Pustet, is excellent, and the paper, while not of that grade of excellence which characterized his pre-war missals and breviaries, is nevertheless superior to that which was being used a year or so ago.

A Great Moralist.—The name of the late Father Noldin is continuing to appear in connection with new editions of moral theology. For the ecclesiastical student and the busy priest comes out a very neat and handy book on this subject: "Epitome Theologiae Moralis Universae per Definitiones, Divisiones et Summaria Principia pro Recollectione Doctrinae Moralis" (Pustet. \$1.50). This book has been compiled from the "Summa Theologiae Moralis" of the late Father Jerome Noldin, S. J., and adapted to the new code of canon law by Dr. Carolo Telch, former professor of moral theology and canon law in the Pontifical Josephine College of Columbus, Ohio. This is the sixth edition. Certainly the form and get up of the book is attractive and its arrangement and indexes are practical. It will prove eminently serviceable to the busy priest and the reviewing student. Further fruit of the labors of the great moralist is seen in "De Principiis Theologiae Moralis" (Pustet) prepared for the use of schools by H. Noldin, S. J. This, the seventeenth edition of the work, has been revised and corrected by Father A. Schmitt, S. J.

Canon Law.—It is by commentary and explanation on the part of Catholic scholars that the new code of canon law can be made an object of perfect understanding and that certain obscurities or disputed interpretations can be crystallized into truth.

Because the code is in its infancy, therefore are the commentaries the more welcome. A third volume of "Commentarium in Codicem Juris Canonici ad Usus Scholarum" (Rome: P. Marietti. 13.5 lire) by Guidus Cocchi of the Congregation of the Mission has just come from the press. It deals with the third part of the canon law "De Rebus." In arrangement, practical and graphic, it is well fitted for the schools.—The excellent work of Father Louis Fanfani, O. P., on that part of the code which touches the religious orders and congregations of women has been considered worthy of a translation into French under the title: "Droit des Religieuses" (Rome: P. Marietti. 14 lire) by Père Louis Misserey. The book should be a great aid to communities of French sisters in this country.—Church law rests on the solid foundations of reason and the divine and natural law. A solid knowledge of this basic ground should be understood before the law itself is approached. For this purpose the "Jus Publicum Ecclesiasticum" (Turin: P. Marietti. 12 lire) has been written by the Capuchin Father Matthew Conte a Coronata as an introduction to canon law for the use of schools.

Fiction.—The book "Kelly" (Benziger. \$1.50), just like the man, Kelly, wastes no time. It rushes into the midst of a labor dispute that illustrates and dramatizes the rights and duties of both labor and capital. It shows how a factory may be conducted according to Catholic ethics; it gives credit to the power and the value of the labor union; and, in graphic incident, it unmasks the treachery of the labor agitator who brings discord between the workman and the employer. Twined in the narrative is the charming love story of the hero. "Kelly" is by Rev. Martin J. Scott, S. J.; it is as purposeful and as virile as all of his other works.

Margaret Culkin Banning in "A Handmaid of the Lord" (Doran. \$2.00) depicts the struggles of a girl who bravely bore her own and her family's burdens. In very early years, religion had no place in Veronica's life; it was introduced to her in a convent school; it supported and chastened her in later life. Mrs. Banning, though not a Catholic, shows easy familiarity with Catholic practices. The novel touches on some modern social evils, and in general, offers the correct solution to them.

Novels are few these days; tales are numerous. Of the latter class is "Brownstone Front" (Century. \$1.75) by Gilbert W. Gabriel. It is the story of a girl who lived in Brooklyn, in Spanish-American war days, and married into New York "respectability congealed in brown-stone." Various other places figure in the tale, Massachusetts, for example, and Niagara Falls and Italy. The story is well told and sustains interest throughout.

The factional feuds in northern Nevada between the first settlers, who were ranchmen, and the immigrant Spanish-Basques, who were shepherds, are played into a love story entitled "Following the Grass" (Macaulay. \$2.00) by Harry Sinclair Drago. There are graphic pictures of the early pioneer days, of the mutual hatreds and persecutions, and of the battles. Needless to say, the feud spirit is dissipated by the hero and the heroine.

The trade reports say that Ring Lardner's "How to Write Short Stories" has become one of the best sellers, besides being one of the best collections of that variety of literary work current. A chance to compare it with British ideals is supplied by "Georgian Stories, 1924" (Putnam). This is a compilation of fourteen uneven tales by as many writers in which trick endings prevail, and such well-known names as Mrs. Lowndes and Messrs. Aumonier, Ervine, Makail, Haxly and Lucas among the others may be found.

"The Shirt of Flame" (Duffield. \$2.00) by Halide Edib is a translation of a Turkish novel. It is a war story and has all the squalor as well as the suffering that go with any realistic war narrative. It has been filmed in Turkey.

Education

Dr. Sharp's False Alarm

SUPPOSE," asked Dr. Dallas Lore Sharp of Boston University, "that the millions of Presbyterians were to set up their own school system so that no child of a Presbyterian family need associate with a child of any other faith?"

The professor was addressing himself to a group of school teachers at Atlantic City on September 27. The situation was terrible, not, precisely, the situation of Atlantic City, but in the educational world, and Dr. Sharp was there to sound the alarm. It was a stormy day. The surge pounded on the long curve of the beach, but ever and anon above the roar of the waters came the hoarse shouts of strong men struggling to save their frail craft, laden, mostly, with Jamaica rum and the champagne of sunny France. Out to sea, as far as the eye could reach, the waves ran true to form, mountain-high; shoreward, Izzie and Moe, the sleuth-hounds of the Government's prohibition force, waited, and they, too, seemed mountain-high. Between Izzie, Moe and the devouring waves, it was a hard choice. Grizzled beachcombers broke down and wept without restraint. . . . It was a moment that tried men's souls, but calm within his lecture-room, Dr. Sharp continued to paint a harrowing picture of what would happen to the United States were every little Calvinist in this broad land to be forthwith immured in the depths of a Presbyterian school.

Between the agents of Federal prohibition and woe-woe persons like Dr. Sharp, teachers and the rest of us interested in good government and popular education are hard pressed. But teachers are used to be lectured at, and the rest of us are getting used to Dr. Sharp, a gentleman obsessed by the idea that any school not supported at the expense of the public and governed by a group of politicians masquerading as educators (for which consult Dr. William Ettinger, sometime superintendent of the New York schools) is a prolific source of danger to "democracy." "The public-school system of America is thoroughly American," said Dr. Sharp at Atlantic City, and the gist of his contention was that this system alone is in harmony with the ideals of America. "The home divides us, the Church separates us, and the courts of law drive us asunder," and it follows that there is only one institution "large enough to embrace all the diverse elements of our civilization," namely the public school, "the one big thing that stands for democracy."

Unfortunately for his argument, Dr. Sharp again gave utterance to his delusion that the public school as it exists today is the lineal descendant of the popular schools of the Colonies, and hence the sole school that can claim to be "American." Chauvinism of this sort is as cheap as it is tiresome, and the claim which it embodies is quite at variance with the facts.

Whatever their faults or virtues the colonial schools were distinctively religious, and whatever its merits, the

public school of today is distinctively non-religious. The public-school system, non-existent in the Colonies, is due, almost wholly, to Horace Mann whose efforts by 1840 had moved the godly of New England to wrath and apprehension. They were not fighting against a system they and their fathers had always known. They were protesting against a monster imported by Mann from abroad, a monster which was the outgrowth of a pagan theory that religion had no place in the school. They knew perfectly well that Mann was proposing neither the original American system, nor an improvement upon that system, but a clear rejection of principles upon which the first American schools were built.

"The most prominent characteristics of all the early colonial schooling," writes Cubberley, "was the predominance of the religious purpose in education. . . . The catechism was taught and the Bible read and expounded. . . . Everywhere the religious purpose was dominant" ("Education in the United States," pp. 28, 29). If there is one thing that is *not* dominant in the public school of today, cited by Dr. Sharp as the original and only true American school, it is that same "religious purpose." "Everywhere and at all times in the colonial period, the religious element was prominent in the schools," says a writer in Monroe's "Cyclopedia of Education" (II, p. 119). "Every school taught the catechism." So undeniable was the religious character and purpose of the colonial schools that in "The Founding of New England" Mr. James Truslow Adams criticizes them as unduly preoccupied with religion. "Its [the school's] original object, and almost the sole use to which it was put, was religious" (p. 370). "Everywhere," writes Small, "the school was secondary to the church. . . . It was fostered by the clergy, ruled by them, and made the stepping-stone to the church." And he adds: "In many settlements, there would have been no schools but for the self-sacrifice of this same clergy. This is eminently true of the Plymouth Colony" ("Early New England Schools," p. 88). Small cites numerous instances in which the clergyman was also the school teacher; in many neighborhoods "the church was the only school and during several succeeding years the only means of education."

What is true of the New England schools is substantially true of the schools in the Middle and Southern colonies. The men who established this Republic were not nurtured in schools from which the teaching of religion was systematically excluded. The "native" school which they knew was the religious, not the modern public, school. The American colonists had this much at least in common with the hated and persecuted Catholic, that they understood clearly the need of religion in the schools to which they entrusted their children. Hence it may be said in literal truth:

The public school [was not] the school founded and maintained for their respective communities by our colonial and early American forefathers. Not a single American who signed the Decla-

ration of Independence, or fought in the Revolution, or sat at Philadelphia to draw up a Constitution, had ever seen a public school. It did not exist in the Colonies. . . . The first schools opened in this country recognized the fundamental necessity of religious training for the child. (AMERICA, July 16, 1921, p. 311.)

The practise of teaching religion in the common schools was continued well into the nineteenth century, and was not dropped until the foreign ideas imported by Horace Mann and his associates had gained the ascendancy. Small quotes a minute of the Board of Visitors of Glastenbury, Connecticut, "as late as 1820," in which the teachers were directed to instruct the children "in the rudiments of literature, religion, morals and manners." "It required half a century of struggle with the churches," writes Cubberley (p. 56) "to break their stranglehold on the schools and to create really public schools." Cubberley, whatever may be said for his opinion of the colonial schools, knew perfectly well that the public school of today is an entirely distinct creation, built upon different principles, and working to another end.

Our "American democracy" is in no danger from the existence of institutions, private or public, which carry on the tradition and practises of the early American schools. But it is in danger, and in grave danger, from men like Dr. Sharp, wholly out of sympathy with the spirit of that rightful liberty which vitalizes the choicest ideals of our American democracy.

PAUL L. BLAKELY, S.J.

Sociology

The Liquor Traffic in Canada

INTEMPERANCE in the form of gross abuse of alcoholic beverages is probably as old as the fall of man. There are few ages in which reformers have not risen up to dwell, temperately or intemperately, upon the many evils which this intemperance has caused, and to labor with varying degrees of success to remove them. Catholic reformers in general have always realized that while the civil power has its duty in the campaign, intemperance can be most successfully fought by appeals to the individual rather than to the community, and by the development and fortifying of character through the influence of religion.

Unfortunately, however, the wisdom of many ardent workers in the cause of temperance was not always equal to their good intention. Every upright man will agree that the abuse of liquor can be made a curse to the community as well as to the individual personally affected. But it does not follow that, because an object can be abused, its legitimate use must be forbidden, or that the best way, or even a good way, of doing away with an abuse is found in legislation. Men can often be persuaded to do or to omit, when a stern prohibition will only defeat the end sought, by stirring up opposition. Particularly is this true, when there is question of forbidding an act

or a course of action which is not in itself wrong. If such prohibition is really necessary or desirable, and at times it certainly is, the public mind must be prepared for its reception through arguments which appeal to the good will and to the intelligence of the community. An organized minority, bent upon the acceptance of its own views, will nearly always succeed in securing legislation, but the hostility which it arouses will act as a bar against the enforcement of such legislation, however good or desirable it may be, or even necessary.

In the great social upheaval brought about by the world war, one portion at least of the Dominion of Canada persistently refused to believe that human nature had changed. Thus it came about that, without hysteria, or pressure from any organized minority, the solution of the liquor problem in Quebec was left to a level-headed electorate with very happy results. The saloon of old, with a bar over which all kinds of intoxicating liquors were sold, was generally recognized as a social cancer. It had to go. On May 1, 1921, it was replaced in the Province of Quebec by a modified form of prohibition under strict government supervision. On that date, the Quebec Liquor Commission, operating as a State monopoly, took absolute control over the purchase and sale of all alcoholic liquors, which were then to be sold, one bottle at a time, in seventy-five stores throughout the Province, during certain hours of the day. Beer and wine may be sold by the glass at meals to patrons in licensed restaurants and hotels, and beer may be sold in bottles by grocers, and by the glass in taverns, holding permits from the Commission.

The net results have been a gradual decrease in intemperance and an annual net profit to the public treasury of over \$4,000,000. In Montreal alone, with a population of nearly 800,000, arrests for drunkenness decreased from 7,621 in 1920, the year before the Commission took control, to 3,761 in 1923. It is interesting to compare this record with that of Boston, a seaport city of about the same size, which, despite total prohibition, had 38,988 arrests for drunkenness for the year ending November 30, 1923. These vital statistics seem to indicate that there is over ten times as much drunkenness in Boston as in Montreal. This preponderance is due, in my opinion, not to the good people of Boston as a whole, but to bad laws and adulterated liquors. Mark well the tragic word-picture of the failure of total prohibition in that great American city as contained in the following extracts from an able report by Mr. Herbert A. Wilson, Police Commissioner, dated December 1, 1923:

The enforcement of the prohibition laws by this department did not abate during the year, and the fact that the number of liquor prosecutions decreased slightly was not due to inactivity, but can be attributed to several other causes, the most important of which were that violators of the prohibitory laws are becoming more wary and cautious, that the sources of supply of intoxicating liquor are becoming more various, the police today being confronted with the problem of stopping the illegal sale of liquor in restaurants, lunch rooms and cafes holding licenses as common victual-

lers, fruit and confectionery stores, garages and gasoline stations, cobbler, smoke and barber shops, office buildings, undertakers' rooms, and even more unconventional places. . . . Prosecutions for the sale or keeping of intoxicating liquors are futile, however, if the offenders do not ultimately receive jail sentences. . . . In my opinion, if it is the desire to enforce prohibition, violations of the liquor law should be punished by jail sentences and not by fines, because these offences are deliberate, planned in advance and not attributable, as are many other crimes, to inherent weaknesses which overpower and master some unfortunates. This department has been honestly, courageously and persistently prosecuting violators of the liquor law, but owing to the fact that many of the culprits never darken the doors of a jail, but instead are fined, the result is that many of them are turned back into society to sell their noxious and nauseous wares. The repeated imposition of fines upon persons engaged in violating the prohibition laws is in its last analysis only a license to continue the illegal occupation.

The English-speaking Provinces of Canada, one and all, blundered into adopting what practically amounted to total prohibition. The women had just been granted the franchise, and they were anxious to play with this new-found weapon. The more aggressive among them soon joined organized minorities, and helped to displace common sense with political hysteria, resulting in the enactment by law of total prohibition which soon became a huge farce so far as effective enforcement was concerned. The usual crop of boot-leggers, rum-runners, smugglers, adulterators, perjurers and other outlaws soon sprang up.

A sane political reaction is now in progress, because total prohibition has proved a grotesque failure, because drunkenness greatly decreased under wise government control which made unadulterated liquors available, and because the net returns to the public treasury were substantially attractive. British Columbia, Alberta, and Manitoba now have a broad system of government control over the purchase and sale of intoxicating liquors similar to that of Quebec. As a result of a recent plebiscite, Saskatchewan decided in favor of government control by an overwhelming majority. It may be of interest to add that on August 15, 1924, the legislature of Newfoundland passed a law adopting a broad system of government control which seems to be decidedly growing in favor with our people.

In Ontario, with a population of 2,933,662, where prohibition is still in force, the number of arrests for drunkenness increased from 10,063 in 1922 to 11,370 in 1923, whereas in Quebec, with a population of 2,361,199, the number of arrests decreased from 7,103 in 1922 to 6,260 in 1923. It now seems highly probable that Ontario will adopt a broad system of government control in the very near future.

This leaves the Maritime Provinces, New Brunswick, Nova Scotia, and Prince Edward Island, with an aggregate population of 1,000,328, under more or less modified prohibition which may be roughly described as a prescription and vendor system, under government control, with boards of commissioners who import and sell "all the liquor that would be legally consumed within the prov-

ince," as one prominent official outlined their duties.

Human nature is the same today as it was before that epidemic of prohibition passed over this continent, leaving in its wake an ugly crop of boot-leggers, rum-runners, smugglers, perjurers, adulterators, and other outlaws. While I strongly favor strict government control over the purchase and sale of all intoxicating liquors, I still believe in total abstinence as by far the safest principle of conduct, not by way of the irritating and ineffective process of legal compulsion, but by way of the saner and more manly method of exercising proper self-control.

J. A. H. CAMERON, K. C.

Notes and Comment

New Method of Launching Catholic Publications

AFTER suspending publication for several months the St. Louis Catholic German *Amerika*, which had previously celebrated its golden jubilee as a Catholic daily, is now again reappearing, but this time as a Sunday and Wednesday publication. From the same press is to be issued also a new English Catholic Sunday paper, the *Catholic Herald*. These developments are the result of an open meeting held September 26, at which the Catholic clergy and laity of St. Louis, and all who might be interested in Catholic affairs, had been invited to attend. A number of plans, for which the signature of sixty St. Louis priests had already been secured, were submitted to the assembly and ratified by it. In consequence a Catholic printing office is to be established to do a general printing business, while at the same time issuing the Catholic papers mentioned above. For this purpose a stock company was formed that is at once to obtain a subscription of \$20,000 at ten dollars a share. This cash capital, which will be needed immediately for the necessary furnishings of the printery, is to be supplemented by \$20,000 in treasury stocks as a reserve fund. The Board of Trustees consists of nine members, two of whom are clergymen, Mgr. F. G. Holweck and Father Timothy Dempsey.

Children's Home in Garsten

A CIRCULAR, carrying among other signatures that of Mgr. Seipel, the Austrian Chancellor, recently came to us from Garsten, Austria. It is an appeal for help in the building of a children's home in that center of Socialism to save the little ones from falling into the hands of the Red comrades. The latter, as is well known, are bent upon making them not merely infidels and atheists, but haters of all things Catholic. That is the nature of Austrian Socialism in a special way. It has been leavened but little as yet by the more conciliatory spirit of democracy which is gaining ground among Socialists in many other countries. Active social work for the salva-

tion of the children is already going on in this town under the direction of the Sisters of the Holy Cross who are conducting kindergarten and social-center work for them, as well as a bureau for the instruction of mothers. External aid is necessary, however, for the required expansion of this undertaking in a community overwhelmingly Socialistic. The Socialists themselves are working through their notorious organization *Kinderfreunde*, which is established to win over the children and youth of the new Austrian republic. Incidentally it is of historic interest to note it was in Garsten that St. Bertold erected a monastery which the Emperor Joseph II converted into a jail.

A Tuberculosis Demonstration

A DEMONSTRATION conducted at Framingham, Mass., by the National Tuberculosis Association with funds supplied by the Metropolitan Life Insurance Company shows the possibility of successfully fighting this disease. Seven years of intensive effort lessened the tuberculosis death-rate at Framingham sixty-eight per cent as compared with a thirty-two per cent decrease in neighboring towns outside the demonstration area. In the significant conclusions based on this particular health study it is stated that one in every one hundred persons has active tuberculosis, and another one per cent has this disease in an arrested or latent form. That the demonstration was not merely an "experiment" perpetrated on Framingham is sufficiently evident from the fact that the entire health program is now being continued by public and private appropriations at a per capita cost of \$2.40. It was found that the death-rate of infants under one year of age was reduced forty per cent. This certainly is no small gain.

International Democratic Congress for Peace Meets

THE English Catholic News Service brings an account of the International Democratic Congress for Peace, organized by Marc Sangnier, which had just concluded its sessions at Westminster. A certain success was achieved in as far as former enemies met on the same platform and many sincere and able speeches were made. The Papal message to Marc Sangnier, to which considerable attention was called in the beginning, was actually as follows: "The Holy Father thanks you for your homage and gives full blessing to all those who work for the realization of the program of the peace of Christ in the reign of Christ." Unfortunately the Congress attracted many undesirable elements, "long-haired men and short-haired women, most of them with an axe to grind." The only real discord, however, arose when the suggestion that Catholics should especially emphasize the teaching of the Pope on peace was opposed by a Baptist minister, who

protested that it introduced sectarianism into the Congress. The general sense of the meeting was that the Baptist minister should be eliminated. His protest was the more ungracious in as far as the Pope's "blessing" had been given particular publicity before the Congress met.

A Nun of the Battlefield

A VERY interesting ceremony took place on the grounds of the college of the Sisters of St. Joseph, at Chestnut Hill, Philadelphia, when on September 21 the graves of thirteen of the Sisters who had nursed soldiers of the Northern forces during the Civil War were decorated with wreaths, bouquets of flowers and American flags. Perhaps the most interesting part of the ceremony was the crowning of Sister Anselm, the fourteenth in this group of Civil War nurses and the one survivor. In spite of the three-score years that have passed since the war, she still remains active in her duties as a Sister at the age of over eighty-five. She had to listen, in her retiring modesty, to the words of praise spoken of herself and her companions for their noble-hearted work in solacing the sufferings of wounded and ailing soldiers. President Lincoln once declared that he had never witnessed anything like the wonderful consolation that the Sisters afforded the soldiers in the hospitals, and he may very well have been the witness of some of the work of the little group which was honored here.

Sister Anselm is a striking demonstration of the healthfulness of religious life, though so many people are inclined to think of it as entirely too confining to promote bodily welfare. She was handicapped by what were considered to be rather serious drawbacks to health when she was younger, yet she has survived far beyond the ordinary term of human life, until now she is one of the very few of those who nursed Civil War soldiers who are still alive. And this in spite of the fact that both of her parents died of tuberculosis, or consumption as everyone called it then, when it was supposed to run in families, and therefore the outlook with regard to her own survival to long life was considered to be very dubious. She herself was thought to be a sufferer from the disease in her younger years and it was feared that her life as a religious would not be long, but the celebration found her still hearty and active after all these years. More than three score and five years have been passed by her in the community. She has never spared herself, and though she has been of a very gentle and retiring disposition she is possessed of a vitality that still makes life a joy. It was manifestly disturbing to her modesty to be all alone to hear the words of praise meant for the heroic group of which she was one, but it was no less manifestly a pleasure to realize that the noble work of the Sisters of St. Joseph was so thoroughly appreciated nearly two generations after its accomplishment.

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